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Jewish Women Rate Low In Promiscuity MILLER SAYS IKE OPPOSING CONFERENCE IN WASHINGTON

LONDON (NJP)—Though petting prior to marriage is more prevalent among Jewish women than any other group in England, less Jewish women than any other group engage in pre-marital sexual relations.

Such was the showing of a copyrighted survey reported in the Jewish Chronicle of London.

OF THE JEWISH women who answered the questionnaire, 20 per cent admitted having pre-marital relations. By comparison, 60 per cent of those who said they had no religion admitted such relationships; 47 per cent, of Roman Catholics; 40 per cent, of Church of England; and 24 per cent, of other Protestant groups.

As for the petting before marriage, the doctor who reported the survey wondered whether it was due to greater wisdom, greater sexuality, or merely the recognition that the male must be accorded some physical consolation.

JEWISH WOMEN were highest in the proportion of those who had thought seriously about separation and divorce. They were highest also in the practice of birth control.

The number who stated they were very happily married was very low. It was only 1 per cent higher than those of no religion. Also, 7 per cent of the Jewish women said their marriages were unhappy or very unhappy, a figure exceeded only by the Roman Catholics and those with no religion.

IN ANSWER to another question, the Jewish women showed that only 50 per cent of them had been very happy in childhood, a figure that was lower than that for the Church of England and other Protestant religions, although higher than the Catholics and those with no religion.

In answer to another question on childhood, Jewish women produced one of the lowest percentages for those who were extremely unhappy.

More than 6500 women were reported to have answered the questionnaire. As far as can be ascertained the number of Jewish informants closely approximated the Jewish percentage of the population. The Jewish Chronicle writer pointed out that the number questioned was small for reliability.

Kinsey Report Showed Jewish Women No Better

In the Alfred E. Kinsey report in the United States (NJP, July 7, '53) the proposition that Jewish women are more chaste before marriage than non-Jewish women was found only slightly true.

Of all the women in the Kinsey sample, one-third reported pre-marital relations with two to five men, more than half with one man, and 46 per cent with only the man they subsequently married.

Adultery after marriage showed 8 per cent of religiously inactive Jewish women had at least one adulterous experience, a figure exceeded slightly by religiously inactive non-Jewish women.

Twelve per cent of religiously inactive Jewish women 21 to 25, and 5 per cent of the moderately devout committed adultery. From 26 to 30, the figures were 19 and 11 per cent, about the same as for non-Jewish women. From 31 to 35, it was 21 and 17 per cent. From 36 to 40, religiously inactive Jewish women recorded 23 per cent, the same as similar Protestant women; and the moderately devout Jewish women, 21 per cent, slightly less than similar Protestant women.

Will Not Participate In Non-Kosher Affairs

LOS ANGELES—Members of the Rabbinical Council of California will no longer address, or actively participate in, any public organizational function, unless the dietary laws are observed.

The policy, passed at the council's last monthly meeting, follows the policy of the Rabbinical Council of America, with which the California group is affiliated.

By CHARLES ROTH

New York Bureau Chief

NEW YORK (NJP)—President Eisenhower has advised leading Senators not to participate in the conference called for Jan. 18 and 19 in Washington by presidents of almost all national Jewish organizations.

Rabbi Irving Miller reported the opposition of the President at the executive meeting of the Zionist Organization of America last Sunday, The POST learned.

Miller is chairman of the American Zionist Council, the joint arm of all American Zionist bodies.

RABBI MILLER

reported on his meeting with George Allen, assistant secretary of state, recently. He was accompanied by Mrs. Rose Halprin, acting head of the Jewish Agency, and Rabbi Philip Bernstein, chairman of the American Zionist Committee for Public Affairs. He said the meeting was most disheartening and discouraging.

"We went away feeling that Byroades was never so evasive



MILLER

and shrewd as Allen was last week."

Miller claimed that Allen took the attitude that it was Israel that must be pressed to make peace.

THE SAME MEETING heard a bitter attack on Great Britain, by Harry Torczyner, chairman of the ZOA's foreign affairs committee.

Torczyner urged the ZOA to disregard the views of Dr. Nahum Goldmann, chairman of the American Section of the Jewish Agency, who had recommended postponement of the Washington conference for a few weeks to permit the attack on Syria to drop from the public view.

Goldmann had recommended to the American Zionist Com-

mittee for Public Affairs at its last meeting that it might be wise to postpone the conference, perhaps until Eden was in the United States.

Goldman, however, has since gone along with the decision not to postpone the conference, The Post learned.

MILLER TOLD the ZOA that Sam Rayburn and Senator Walter George will not attend the banquet climaxing the conference.

Goldmann told a press conference on his recent trip to Israel that the conference would push for a mutual security pact between the U. S. and Israel if the chances for congress passing such action were propitious (JP, Dec. 23, 1955).

'55 BOND SALES TOP '54; HENRY LUCE BUYS ONE

NEW YORK (NJP)—Sales of Israel Bonds during 1955 topped the 1954 figures by over \$7.5 million, Dr. Joseph Schwartz, director, told a press conference here.

The 1954 sales were in the neighborhood of \$35 million, thus putting last year's total past the \$40 million mark.

Schwartz said that \$216,526,200.00 in Israel bonds had been sold since the sale was launched four years ago. He attributed the jump in sales to the present crisis in the middle east.

Schwartz told the newsmen that Henry Luce, publisher of Time, Life and Fortune had purchased a \$1000 bond.

Prior to the press conference, Dr. Abba Hillel Silver, new chairman of the board of governors of the sale, presided over his first meeting.

7 PER CENT WOMEN

HAIFA—Seven per cent of the students at the Technion this year are women.



SCHWARTZ

Security Council Censure Expected

UNITED NATIONS (NJP)—With censure of Israel over the recent attack on Syria almost certain, the Security Council was to meet yesterday (Thursday) to resume negotiations.

Meanwhile Russia, who it was thought might support Syria's demands for economic sanctions against Israel, has proposed that Israel indemnify Syria for the eight civilians who lost their lives in the fighting.

The Russian position was that it would favor censure in case of any succeeding attacks in the middle east.

War In 4-6 Months Possible: Golda

PHILADELPHIA (NJP)—Her belief that Israel will be attacked by its Arab neighbors in four to six months unless she is able to secure arms, was expressed here by Golda Myerson.

The American-born Israel Minister of Labor, here on behalf of the Allied Jewish Appeal, told repetition of their 1948 defeat at the hands of Israel's well-trained army, has averted an "attack now."

However, she added, they may take the risk if they believe Israel doesn't have sufficient arms to defend herself.

She suggested a mutual security pact with the U. S. would help guarantee peace in the Middle East.

255,844 IN SCHOOLS

JERUSALEM—There are 255,844 children studying in 972 elementary schools in Israel this year.

GIVE ALL JEWS RIGHTS IN ISRAEL AFFAIRS: LIVNEH

LONDON (NJP)—Eliezer Livneh, whose views on Israel have been considered revolutionary, but who is considered one of the leading thinkers of the new state, told a Hebrew seminar that Jews who lived outside of Israel must be granted the right to participate in its internal affairs, cultural and otherwise.

The Jewish Chronicle of London reported Livneh as saying that such an arrangement was necessary to assure the continuing and active interest of Diaspora Jewry in the Zionist movement and Israel.

In an earlier talk, Livneh was reported by The Chronicle as saying that Israel's present state of tension was not an unmitigated evil. He asserted that "it strengthened the Israeli character through facing constant danger."

Livneh said that if war did

break out Israel would probably win, but would then have a problem on her hand which might defy constructive solution. He referred to the adding of thousands of new Arabs to Israel's population through the winning of new territory.

For a long-term aim Israel sought to convince the Arabs that she was there to stay and that it was in their best interest to form an Arab-Jewish confederation.

They Are Praying, Studying, Working, Singing, Etc.

Reform Jews Doing Everything, Bulletin Says

PITTSBURGH, Pa. (NJP)—"Everyone is building a new temple," ends a panegyric on activity in the Reform movement, published in the Temple Sinai bulletin. As you would expect Temple Sinai is Reform, but whether the song of praise was written by Rabbi Aaron B. Ilson or editor Mrs. Oliver R. Litman, was not divulged.

"Reform Jews everywhere are praying, studying, working, singing, raising funds, playing, dancing and eating with increased

enthusiasm. And — everyone is building a new temple!"

The paean continued in unabated tone when it referred to the return to prayer and ritual of the Reform movement:

"More ritual and ceremonial is appearing: most bulletins we read made mention of the inclusion of the 'Hakofos'—the circuits—in the Succos celebration, which incidentally found the observance of Simchas Torah fall anywhere from Friday night to

Sunday morning. Many girls are celebrating Bas Mitzvahs; one young lady blew the Shofar, two women are serving as cantors, and the president of the National Federation of Temple Sisterhoods, Mrs. Hugo Dalsheimer has been elected president of her congregation. A twenty minute daily service at twilight conducted by laymen is becoming popular; many congregations are encouraging their members to purchase their own prayer books."

They're All Ex-Army Officers, and Pretty, Too

El Al Hostesses Believed World's Best

By LEO HEIMAN

Jewish Post Correspondent

HAIFA (NJP)—The matrimonial casualty rate of Israel El Al airlines worries officials of the airline, but there's little they can do about it.

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The beautiful sabras get innumerable proposals, and El Al statistics show that an average hostess lasts only one year and seven months.

Israel is the only country in the world where all the air-hostesses are former army officers. Not only are they pretty, intelligent, young, intellectual, and have what is called a personality, but they have to pass through the toughest school in Israel to realize the cherished dream of becoming an air hostess.

THE EL AL maintains the school near Tel Aviv. All applicants are screened carefully several times before being admitted for the four-month course, and

only 13 per cent of those admitted are graduated.

To have been an officer in the Israel Army is not a requirement, but it helps. The fact, however, that all candidates must be over 20 means that it must be after their military service in army or air force or navy ranks. Needless to add, a girl with such qualities as are demanded by the El Al school had the same qualities back in the army and since these qualities are also demanded by the officers school, the outcome is that all Israeli hostesses so far in service have been second or first lieutenants in the Israel armed forces.

THE 13 RECENT graduates, all former officers, all pretty, young and brainy, sweated it out for twelve long weeks at the school, their curriculum including charm lessons, posture and first-aid courses, navigation and geography, bookkeeping and cooking, economy and practical psychology.

They also made five practice



SHARETT

MYERSON

BEN-GURION

ESHKOL

IT'S THE ISRAEL CABINET
BUT YOU COULDN'T TELL IT
FROM THEIR HEBREW

JERUSALEM (NJP)—When the new Israeli cabinet ministers took their oath of loyalty to the state recently, each one spoke the same language — Hebrew — but with a different accent. And not one of them spoke Sabra (native) Hebrew.

Pinchas Rosen, minister of justice, spoke with a German accent. Peretz Naphtali, minister without portfolio, also had a German accent, but seemingly from a different part of Germany.

Prime Minister David Ben-Gurion's Hebrew was colored by his Yiddish and Russian backgrounds. Golda Myerson, minister of labor, spoke an American Hebrew.

The pronunciation of Levi Eshkol, minister of finance, was nearer the Israel variety than most. Foreign Minister Moshe Sharett also spoke with one of the clearest of Hebrews, but with a Russian flavor to it.

The only Israel-born cabinet member, Minister of Police Behor Shitreet, spoke in a Sephardic Hebrew with a strong Arabic sound.

In the previous cabinet there were three sabras.

flights each during the course. Of course, every one of them is a high school graduate, and knows at least four languages fluently — three languages, Hebrew, English and French being the minimum requirement.

All thirteen are in the 20-26 age bracket, single, not less than 5'2" and not more than 5'8" tall, between 120 and 150 pounds of weight, with a good figure, a pleasant smile, a pretty face, nice teeth and soft hair.

THEIR PAY is good by Israeli standards. Although, when at home, they get only 10 pounds (\$6) a day, when in the air and in a foreign country they get \$10 (18 pounds) a day, and there are various small things which they can buy abroad and bring to Israel without having to pay customs duties, or taxes of any kind.

According to the school's director, the Israeli air-hostesses are the best in the world. He visited air-hostess schools in the United States, Britain and France, but nowhere did they

Terrorism Reported
By Atlas Mountain Jews

CASABLANCA (NJP) — Jews living in the primitive Atlas mountains region are flocking to this city for safety, following a number of anti-Jewish incidents.

Straggles reaching Casablanca tell stories of Jewish shops being pilfered, Jews being assaulted and anti-Jewish boycotts. Bands of Arabs stand guard to see that no non-Jews purchase in Jewish shops, and no Jews are given employment by their Arab neighbors.

Many of the Jews are too terrified to accuse their attackers.

NEW LAWYERS AGED

JERUSALEM — The average age of 118 lawyers admitted to the bar here recently is 36.

JAPAN GETS POTASH

JERUSALEM — Four thousand tons of potash recently were shipped from Israel to Japan.

WHAT TO DO • WHAT TO SEE • WHERE TO GO

IN NEW YORK...

A HANDY
JEWISH GUIDE
TO NEW YORK

COMING EVENTS

Exhibit dedicated to "The Jews and Medicine." Display of literature dealing with relationship of Jews and Judaism to the medical arts from the Bible to modern times. Mendel Gottesman Library of Yeshiva University, Amsterdam Ave. and 186th St.

Israel Health Exhibition, Kupat Holim. Auspices of the National Committee for Labor Israel, 214 W. 57th st.

Saturday, Jan. 21. Testimonial Dinner, honoring Senator Herbert H. Lehman. United Jewish Appeal. Waldorf Astoria Hotel.

Tuesday, Jan. 31. Dinner, honoring Dr. Robert M. Hutchins, president of The Fund for the

Republic, for his defense of civil liberties. Business and Professional Associates of the American Jewish Congress. Waldorf Astoria Hotel. February 6th and 7th. Mid-winter Conference of the Rabbinical Council of America. Hotel Furst, South Fallsburg, New York.

THEATRE and MUSIC

"The Farblongjete Honeymoon," starring Molly Picon. In Yiddish. Palace Theatre. East New York ave. and Strauss st. Brooklyn. 8:30 p. m.

"Hill 24 Doesn't Answer," first major film produced in Israel in the English language. World Theatre, 153 W. 49th st.

"The Diary of Anne Frank," starring Joseph Schildkraut. Cort Theatre, 48th st. East of Broadway. 8:40. Matinees Wednesday and Saturday.

Saturday, Jan. 14. Budapest String Quartet, guest artist, Rudolf Serkin. YM-YWHA, 1395 Lexington ave. 8:40.

Sunday, Jan. 15. Symphonic Workshop. Maurice Levine, Conductor. Theresa L. Kaufman Auditorium, YM-YWHA, 1395 Lexington Ave. Admission free.

Sunday, Jan. 15. Dance Concert, Ruth Currier, Natanya and Companies. Theresa L. Kaufmann Auditorium, 1395 Lexington Ave.

Sunday, Jan. 22. Concert of Jewish Music. Theresa L. Kaufmann Auditorium, YM-YWHA, 1395 Lexington Ave. 8:40. Admission free.

Thursday Evenings, Feb. 9-Mar. 15. Yeshiva University Film Society presents 21 films of unusual interest. Private screenings at Riets Hall, 526 West 187th Street. 8:30 p. m. Membership fee, \$3.

CULTURAL

Monday, Jan. 16. Lecture on World Development, by Dr. Robert M. Goldenson. Series on "The Excitement of Ideas." Community House of Congregation Emanu-El, 1 East 65th Street. 8 p. m.

Monday, Jan. 16. Report on conditions in Israel by Bernard G. Richards, recently returned from a visit. Stephen S. Wise Congress House, 15 East 84th St. 8:30 p. m.

Monday, Jan. 16. Lecture on

"Aprocrispha," by Rabbi Arthur Zuckerman. Series on "A Survey of Jewish Literature." Community House of Congregation Emanu-El, 1 E. 65th Street. 8 p. m.

Friday, Jan. 20. Symposium on civil rights, led by the Hon. Stanley H. Lowell, assistant to the mayor of the city of New York. East 51st St. Synagogue Center. 8:30 p. m.

Tuesday, Jan. 24. Lecture on "Jewish Contributions to the Psychological Sciences," by Dr. Henry Raphael Gold. Series on "The Jew As An Individual." YM-YWHA, 1395 Lexington Ave.

Tuesday, Jan. 24. Lecture: "Jewish Contributions to the Psychological Sciences," by Dr. Henry Raphael Gold. Series on "The Jew As An Individual." YM-YWHA, 1395 Lexington ave. 8:40 p. m.

ART

Jewish Museum Exhibits. Early American Synagogues and The Synagogue Today; Jewish Ceremonial Art of Europe and the Near East; The World of the Lower East Side. Jewish Museum, 5th ave. at 92d st. Monday, Thursday, 1-5 p. m.; Sunday, 11 a. m.-6 p. m. Closed Friday and Saturday.

National Organizations

American Jewish Congress, 15 E. 84th Street.

Anti-Defamation League of B.B., 515 Madison Ave. New York 22, N.Y. Farband Labor Zionist Order, 45 E. 17th St. N.Y. 4. OR 3-6500.

Jewish National Fund, 42 East 69th St. New York 21, VA 6-3780.

Kashruth Supervisors Union, 205 W. 14th St. AL 5-7330.

National Community Relations Advisory Council, 5 E. 38th. MU 5-1606.

Union of American Hebrew Congregations, 838 Fifth Ave. RE 7-8200.

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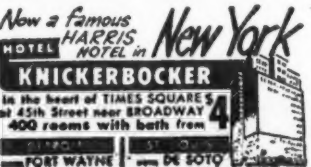
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Mrs. Halprin Denies Charges On Religious Immigrants

NEW YORK (NJP)—Another official of the Jewish Agency for Palestine has denied charges that religious immigrants from North Africa were forced into non-religious settlements in Israel and their religious needs disregarded.

Mrs. Rose Halprin, acting chairman of the agency, stated that the allegations "are unfounded and . . . have probably resulted from misunderstanding of . . . the Jewish Agency's policy in connection with the establishment of new agricultural settlements."

In settling new immigrants of Israel, which she termed the Jewish Agency's "most urgent and primary task," the agency has observed the following principles, Mrs. Halprin said:

- That all groups of immigrants determine for themselves their organizational or party affiliation, and that they be permitted to change their affiliation at any time they so desire.
- That religious facilities be provided to every immigrant group that requests them, and
- That every endeavor must be made to safeguard the traditional values cherished by the Jewish people.

The charge was first made by Isaac Elmaleh, a North African social worker, in a letter to The Post (NJP, July 15, '55), in which he said that religious Jews from his country were being forced into non-religious settlements in the Jewish state.

Mrs. Halprin's statement affirmed those made by Moshe Kol, head of the Youth Aliya for the Jewish Agency, and Berl Locker of the Jewish Agency Executive in Jerusalem, who had previously denied these charges (NJP, Sept. 16, Nov. 11, '55).

Peylim, an American yeshiva student group which provides religious counseling and teaching in new Israeli villages, con-



MRS. ROSE HALPRIN
Allegations Unfounded

firmed Elmaleh's charges, challenging the Jewish Agency to release over-all statistics on the disposition of religious Youth Aliya wards and the status of religious schools in new immigrant villages (NJP, Nov. 25, 1955).

The student group suggested, in a letter to The Post, that American rabbinical and non-political lay groups should staff and maintain a "watchdog" representation in Israel. This, the group claimed, would be a healthy stimulant to impartiality and would "be a step forward in divorcing all politics from education and religion."

Orthodox Send Two To Probe Situation

LONDON (NJP)—After hearing that the future of thousands of pious Jews was being jeopardized, a delegation of two New Yorkers was named to fly to Morocco to make a report on the situation. The two, Rabbi S. Ellberg and Michael Tress, were named by Agudas Israel, extreme Orthodox body, whose world executive met in Zurich last week.

The Jewish Chronicle said the conference blamed the agreement between Mapai, the dominant political party in Israel headed by Ben-Gurion, and the Mizrachi, religious Zionists, which called for an 80-20 split of the new immigrants from Morocco. Only 20 per cent were sent to Orthodox colonies, while the other 80 per cent went to non-religious colonies.

AVERAGE CLASS LARGE

JERUSALEM — The average elementary school in Israel this year has 265 pupils taught by 10 teachers.

LAWYERS FOREIGN BORN

JERUSALEM — Eighty of 118 lawyers admitted to the bar here recently are foreign-born.

Authority Available for Anything They Do

Rabbi Calls American Judaism 'Religion a la Carte'

LONDON—"Religion a la carte" is a practice American Jews have instituted without approval of accepted rabbinic authority, Rabbi Moshe Swift told a radio audience in Los Angeles recently.

Speaking on the Jewish Radio Hour, Rabbi Swift said that Americans, especially those on the West Coast, have taken whatever they wished from Judaism and called it "American Judaism." His remarks were reported by the Jewish Chronicle of London, here.

If one wants to pray in English, he said, he can find such a synagogue. If one wants a remarriage without a Jewish divorce, he can find the authority to do it. If one wants to circumcise his son on the fourth or fifth day after birth, he can find the mohel to do it. He can be buried in a metal casket or mausoleum, welcome the Sabbath many hours after sundown, and kindle the Sabbath lights in a temple, instead of at home.

In his travels, said the rabbi, he had never heard of "British Judaism," "French Judaism," or "Dutch Judaism." In England, after 300 years of resettlement, Judaism is still "Jewish Judaism," he concluded.

Brandeis 11 Adds 2 New Opponents

By HARRY COSHING

National Jewish Post Correspondent
WALTHAM, Mass. (NJP)—The Brandeis university football team will add two new opponents to its schedule for the 1956 season, it was made known here by Benny Friedman, director of athletics at the Jewish-sponsored university.

Included in the nine-game schedule will be games with the University of Toledo and Boston College, both of whom will meet the Judges for the first time. Northeastern university and American International college return to the schedule after a lapse of two years.

The schedule for the 1956 season as announced is: Sept. 22, Boston college; Sept. 29, Colby college; Oct. 6, American Inter-

national; Oct. 13, New Haven State college; Oct. 20, Springfield college; Oct. 27, University of New Hampshire; Nov. 3, Northeastern university; Nov. 10, University of Massachusetts, and Nov. 17, University of Toledo.

RECORD

of the month

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by Leible Waldman.

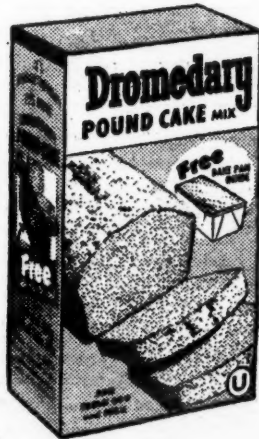
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Will Renault Build Its Plant In Israel?

PARIS (NJP)—The Renault establishment of a plant in Israel. The Arab League, as part of its boycott of Israel, has given the French company a year to decide. The firm has a contract with the Kaiser-Frazer company to discontinue their projected for erection of the plant.

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Dromedary Cake Mixes were developed especially to enhance the skill of even the most expert home baker.

You can prove it to yourself . . . in less than four minutes from package to oven. Why not make the test today . . . and see for yourself what a difference it makes when you bake your favorite cakes with Dromedary!

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Fewer Biased Letters Received By Daily Papers Than 10 Years Ago

NEW YORK (NJP)—Fewer overtly prejudiced letters are being received by editors of daily papers today than 10 years ago, a survey made by the Anti-Defamation League of B'nai B'rith reveals.

Of 69 editors polled, the circulation of whose papers is over 3 million, 40 replied that they receive only "very few," or an "insignificant number" of such letters.

ROBERT W. LUCAS, of the Denver Post, was reported as declaring that he received "about two such letters a month." He said that a current news item such as a crime by one of the minority people can cause a slight increase.

Three papers, the Santa Rosa (Cal.) Press Democrat, the Lansing State Journal and the

Tampa Tribune reported "hate mail" as high as 10 per cent.

The Minneapolis Tribune figured theirs at about 5 per cent.

The survey sought to learn why letters from haters like Dorwin Dudeck of Eugene, Ore., or Franklin Hichborn, of Santa Clara, Cal., found their way into the letters to the editor section of the newspapers.

"FOR YEARS NOW, Hichborn has been having his say in important newspapers in every section of the country with almost routine frequency," the ADL stated.

The ADL declared that most editors do not print "letters violating the libel laws or standards of good taste," as Beth Rosen of the San Fran-

cisco Chronicle replied in the survey. Other editors use a loosely defined yard stick to evaluate letters such as the "rules of common sense, good taste and decency," as The Reno Gazette declared.

TWO EDITORS, however, William Evjue of the Capital Times of Madison, Wis., and Albert K. McCready of the Portland Oregonian, said they would print letters criticizing a race or religion. Evjue, a crusading editor, replied: "We believe that under the Bill of Rights the American citizen has a right to criticize a race or religion." McCready said his papers will use letters critical of a race or religion "if they seem written with honest conviction."

The ADL article told about R. C. Hoiles, owner of a chain of small-town newspapers in Colorado, who welcomes anti-Semites to his letter columns.

Couldn't Tell Whether Bones of Jews

Skeletons Found at Maimonides' Tomb Buried Outside Cemetery

TIBERIAS, Israel (NJP)—Skeletons and sarcophagi of the Byzantine period found in the courtyard around the tomb of Maimonides were reburied recently outside the walls of the Jewish cemetery.

About a dozen worshippers, led by rabbis, ringed the spot, read Psalms, and begged forgiveness of the dead for disturbing their slumber and moving their bones.

The sarcophagi moved were found during preparatory excavations for the construction of a Maimonides' memorial here.

Reburial was outside the cemetery wall, because only Jews may be buried in a Jewish cemetery, and it was impossible to determine whether the bones were Jews' or not.

Jews Leaving Israel Drop Sharply In '55

JERUSALEM (NJP) — The number of Jews leaving Israel in 1954.

for residence elsewhere reached a three-year low in 1955 with only 6,500 emigrating to other lands.

The figure was 1000 less than 1954 and just half of the 13,000 figure for 1953.

Thirty-five thousand immigrants arrived in Israel in 1955, an increase of 19 per cent over exactly double the 17,500 who

sought hospitality on its shores in 1954.

Tourists flocked into Israel to the number of 48,200, a healthy increase of the previous year's 38,700.

Israelis also did their share of touring, despite the tight dollar situation. A total of 27,800 Israelis went abroad last year for visits, business, missions and study, an increase of 19 per cent over the previous year's 23,000.

Posters Tell of Ban By Rabbis

London Orthodox Said To Be Selling TV Sets

LONDON — Following the appearance recently in many London synagogues of posters bearing the names of 45 American and British rabbis declaring TV to be a threat to Jewish home life, a number of Orthodox Jews have decided to sell their television sets. Rabbi Elchonon Halpern, president of the Union of Orthodox Hebrew Congregations, one of five London rabbis whose names appear on the posters, said that Many Orthodox Jews have agreed that a number of TV programs in their present

form should not be seen in an Orthodox Jewish home, and that they would sell their TV sets. Other Jews considering buying sets were reconsidering such action, the report said.

Rabbi Halpern said there was no religious objection to TV as such. The objection, he stated, was entirely to the type of entertainment provided. The posters, declaring TV to be an "issur Torah," have been issued by the Central Rabbinical Congress of the United States and Canada and are signed by

45 rabbis, headed by the Sotomarer Rebbe, Rabbi J. Teitelbaum, president of the Congress. The poster, in condemning TV, said it is "something corrupting in its influence to the entire Jewish family, and particularly to the younger generation, who should be brought up in the spirit of the Torah, and who should find in their homes encouragement and assistance in withstanding the temptations with which they have to fight."

The posters are countersigned by the Belser Rebbe in Jerusalem.

Appeal For Haifa 'Sabbath Patrols'

LONDON (NJP)—A call to religious residents of Haifa to organize "Sabbath patrols" to maintain observance of the day, has been issued in that city, The Jewish Chronicle here reports.

Noting that Haifa is the least Orthodox of Israel's cities, the report said a certain unnamed religious organization has issued the call. The organization took vigorous exception to the operation of busses and the fact that the kiosks remain open on the day.

The organization expressed the belief that city authorities are unable to enforce Sabbath observance, and asked the religious residents to report violations to the municipal prosecutor.

TRAINING CENTER OPEN

JERUSALEM — The Jerusalem Vocational Training center opened here in a formal ceremony recently.

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ISRAEL SEEKING LEADER FOR ARMS DRIVE IN U.S.

MINNEAPOLIS (NJP)—In a report from its New York correspondent, Jesse Zel Lurie, The American Jewish World here states that Henry Montor, who is now operating a successful Wall Street brokerage firm, has been asked to head a drive for funds for Israel arms.

Lurie said that Dov Joseph, who was in the U. S. recently, "made tentative approaches to Mr. Montor."

HE ALSO revealed that Rudolph Sonnenborn had raised "many millions of dollars directly for Haganah" at the time of the war with the Arabs. He recalled "watching a Haganah representative in New York transferring \$10 million to a Swiss account."

"Without the source of funds for arms and equipment," he wrote, "there might not be a State of Israel today."

Declaring that the State Department will probably approve the sale of modern arms to Israel, Lurie reported that "the scramble has already begun to find the dollars to pay for American arms or to buy arms at black market prices in other countries if the State Department disapproves the list. The normal sources of hard currency—the UJA and Bond drives—

will hardly be enough. One jet fighter costs three-quarters of a million dollars.

"WE ARE back in the days before the \$65 million consolidation loan when Israel embassy and treasury officials spent many week ends borrowing millions from private individuals to meet obligations due Monday morning. They'll be doing the same thing again soon to raise money for arms.

"Despite the successes of the UJA and Bond drives, there is a great untapped reservoir of Jewish wealth and of Jewish sympathy for Israel in this country. Ever since the arms fund was launched in Israel, I have noticed day after day the names of Americans who mailed unsolicited, non-tax deductible checks

from this country. A way must be found to tap this source of funds on an organized basis, even though the UJA and Bond drive officials will strenuously oppose any new organizations."

Appeals To Restore Historic Graves Made

LONDON—Appeals for the restoration of the graves of Heinrich Graetz, the Jewish historian, and other prominent Jews, among them Ferdinand Lassalle, in the 1,000-year-old cemetery in Wroclaw, formerly Breslau, Poland, have been made.

The Jewish Chronicle of London said a report in a Yiddish paper in Poland described the historic Jewish graves as being in a state of great neglect.

2 Die In Ambush: Eye-Witness Story

SDE BOKER (NJP)—Arab marauders usually leave no survivors, especially in daylight attacks, but they missed one man when they ambushed a jeep on the road to Eilat near here last week.

The heroic driver, although severely wounded, found safety in a nearby hill, and watched the Arabs pour additional fire into the bodies of his two companions.

His eye-witness account, as reported in The Jerusalem Post, follows:

"When I reached an uphill slope before Ma'aleh Hameishar, where there is a sharp bend in the road, fire was opened on us from left and right. I was immediately hit by a bullet, but was still able to make out two men armed with sub-machine-guns, wearing black Bedouin dress.

"After I was hit, I jumped out of the jeep and saw my mate, Avraham, hit in the head. He died on the spot. I ran a few metres, but was hit by another two bullets. However, I continued running until I reached a nearby hill.

"There I threw myself down

and looked across at the jeep. I saw four men descending a hill and firing bursts at two persons left in the jeep. Afterwards, they grabbed the rifles and the personal effects lying in the jeep and made off with them. I stayed on where I was until help arrived from Sde Boker.

"At Sde Boker, my wounds were dressed and I was taken to the Hadassah Hospital at Beersheba. At 5 o'clock I was visited by Mr. and Mrs. Ben-Gurion."

B. G. Still Hopes Russia Will Let Jews Leave

NEW YORK (NJP)—Israel has not abandoned hope that Russia will permit her Jews to emigrate to Israel, David Ben-Gurion wrote in an article in the Day-Journal, Yiddish publication here.

"As late as 1951," the Premier wrote, "the State of Israel officially requested the Soviet Union to permit the emigration of Jews to Israel."

"To this day," he continued, "there has been no answer from the Soviet Union, but the State of Israel has not as yet abandoned hope."

1955 WINTER RESORT SECTION

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Rabbi Weinstein Says:

Moses Is Hero To Today's Negro

I FIRST became aware of the relevance of the Exodus story to the American Negro when a group of waiters at a stylish public Seder broke out into "Let My People Go." It was completely spontaneous on their part. They were moved by the spirit of the occasion. It occurred to me that the pageantry of the Hagadah was more congenial to them than to the comfortable, upper middle class participants who had long forgotten the slavery of Egypt.



WEINSTEIN

In a study of Negro sermons made in the writing of a thesis on the reaction of Jews and Negroes to majority pressures, I found that the ministers who were socially conscious and eager to help the Negro attain to the rights of full citizenship would frequently draw upon the figure of Moses and the story of the Exodus.

Some even insisted that Moses may have had a touch of the blood of Ham in his veins. At any

rate, he was brought up by an Egyptian princess who was at least partly colored. They often echoed the sentiments, if not the words, of Paul Laurence Dunbar's Ante-Bellum Sermon:

"An' yo' enemies may 'sail you
In de back an' in de front;
But de Lawd is all aroun' you,
Fu' to ba' de battle's brunt.
Dey kin fo'ge yo' chains an
shackles
F'om de mountains to de sea;
But de Lawd will sen' some
Moses
Fu' ti set his chillun free.

"An' de lan' shall hyeah his
thundah,
Lak a blas' f'om Gab'el's ho'n,
Fu' de Lawd of hosts is mighty
When he girds his ahmor in.
But fu' feah some one mistakes
me,
I will pause right hyeah to say,
Dat I'm still a-preachin' ancient,
I ain't talkin' 'bout to-day.

"But I tell you, fellah christuns,
Things'll happen mighty
strange;
Now, de Lawd done dis fu' Isrul,
An his ways don't nevah
change,
And de love he showed to Isrul
Wasn't all on Isrul spent;
Now don't run an' tell yo'
mastahs
Dat I's preacin' discontent."

When hope for the improvement of their lot in this world became dim, the ministers fell back upon the New Testament. They compared the black people to the crucified Christ and commended the consolations of the world to come. The spirituals came out of this attempt to con-

IT'S THE TRUTH!

By SAMUEL DEUTSCH

(Copyright, 1955, by Samuel Deutsch)

THE "FATHER of Christianity" was a Jew—Paul!

ONE OF THE first physicians to give surgical treatment for appendicitis was Dr. Simon Baruch, a Jewish physician of South Carolina. His son, Bernard Baruch, later became known as an adviser to presidents, having provided guidance to America's chief executives, at their request, on various phases of the government's economy!

A CUBIT, a standard of measurement so frequently mentioned in the Bible, is about 20 inches!

sole. Wherever the spirituals and the sermonic texts on which they were based return to a faith in this world and in the coming of a better day for the sons of earth, the Old Testament and especially the figure of Moses, is the prompter.

This is vividly evident in James Weldon Johnson's "Let My People Go." In this sermon, as in some others contained in his remarkable volume, "God's Trombones," Johnson recaptured the power of the primitive Negro preacher and the fresh glory of the Bible story before it was sickled o'er by the commentators, the critics and the sophistates. Here is a sample passage:

"And Moses with his rod in hand
Went down and said to Pharaoh:
Thus saith the Lord God of
Israel,
Let my people go.

"And Pharaoh looked at Moses,
He stopped still and looked at
Moses;
And he said to Moses: Who is
this Lord?
I know all the gods of Egypt,
But I know no God of Israel;
So go back, Moses, and tell your
God,
I will not let this people go.

"Poor Old Pharaoh,
He knows all the knowledge of
Egypt,
Yet never knew—
He never knew
The one and the living God,
Poor Old Pharaoh,
He's got all the power of Egypt,
And he's going to try
To test his strength
With the might of the great
Jehovah,
With the might of the Lord God
of Hosts,
The Lord mighty in battle.
And God, sitting high up in
his heaven,
Laughed at poor Old Pharaoh."

Johnson has preserved, with-

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I THINK AS I PLEASE

Vivid Picture of Life For Small-Town Jews

By CARL ALPERT

SOMEWHERE IN TEXAS—Those of us who have been born and brought up in the big cities of America, in the heart of flourishing Jewish communities, are hardly aware of the Jewish loneliness of the small town situated far from any center of Jewish life, out of touch with Jewish events—seemingly a Golem within the Golem.

On this trip I have seen such towns. The arrival of a visitor from Israel, one who has been in the Jewish state and can talk of it first-hand is an event.

How these people thirst for contact with their people, and how eagerly they devour all the news and information one brings. The local newspapers carry little in the way of news of particular interest to Jews except when there is an event of spectacular importance. Then for a brief day, it is blazoned in the headlines. It may be a report of an Israeli raid, leaving tension in its wake. It may be a first Arab communique, distorted and malevolent, yet never followed by any further explanation, for the episode is ended for the provincial press.

The fiery meteor has blazed through the skies and suddenly vanished. What happened next? Is it true that 200 Israelis were killed? What's happening now? For the isolated Jews in the isolated little towns of America there is no answer. Anxiety remains unassuaged. Little wonder that I found The National Jewish Post enjoying a popularity—nay, allaying a hunger in such areas.

What Israel Means To Lonely Jew

I sat in the living room of a humble Jew deep in the heart of Texas in a community where there are only eight other Jewish families. Thirty years ago he had come here in search of a living, and had raised a family, but had made no fortune. Today, broken in health, he sits quietly in his living room and watches Jewish life as if from another planet. To the townsfolk he is just an old Jewish storekeeper but when he reads of an Israeli army, Israeli scientists, Israeli statesmen, something in him stirs, and this drab, quiet old man identifies himself vicariously with the excitement and the thrills of Jewish statehood.

His face lit up and his voice rose slightly as he told me of his experience just a few weeks ago. He had turned on his television set in search of casual entertainment, when suddenly there flashed on the screen the image of white-thatched David Ben-Gurion. Israel's Prime Minister was granting a press interview, filmed for TV showing. He spoke of Israel's border problems and of Israel's need for security. Vigorously he affirmed Israel's will to exist and its determination to protect itself against enemies by every means at its disposal.

As Ben-Gurion spoke he looked into a camera or into the face of the reporter, yet his gaze crossed the seas, peered from the screen of a television set in a humble Texas home, and illuminated the life of a lonely old man. This was King David speaking from Biblical days. This was Bar Cochba. A lump rose in the old man's throat, and a bit of moisture glimmered in his eyes as he told me of the experience. He had only to reach out his hand and he could touch the Prime Minister of Israel. Could he not see and hear him clearly?

Even Mesholochim Are Welcomed

It occurred to me as he spoke that in many hundreds of other communities across the land lonesome Jews live from one such experience to another. These are the fleeting moments in which they can clasp hands with fellow Jews elsewhere, and experience an abatement of the sense of perpetual solitude. I was told that in some of these tiny communities even the itinerant mesholochim, collectors for motley Yeshivas, orphanages and homes for aged, are welcomed as reminders of the existence of a Jewish life on the other side of the prairies.

There is no request for credentials, no assurance that the institutions are worthy; all emissaries receive an unpartially generous welcome, and they return again and again. A Jew in the East does not know what "collectors" mean until he has seen them in action out here in the wide open spaces. And because they receive liberal contributions they come in droves. They never leave disappointed. Twenty dollars each is the average hand-out.

Bound to the little towns by inexorable laws of economics, the stranded Jews of Texas and Oklahoma, Montana and South Dakota, Wyoming and Nebraska, raise their families, struggle to earn enough to send their sons and daughters to college where they will meet other Jewish youth, and, meanwhile, hunger and yearn for news of what's doing with Jews elsewhere. In our times these are the Lost Tribes of Israel.

out the use of dialect, the intonation readings into an English ing speech rhythms of the folk text that will honor both the preachers as they warmed to the found poetry of the original and folk tale. Where is the Jewish the enclaving warmth with poet who will translate the can- which the folk accepted the satillations of our Torah and Haf- cred word?

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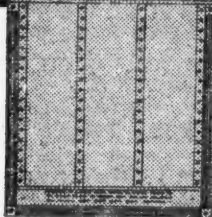
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LOOK! *here's your* KOSHER SHOPPING GUIDE!

WHAT FOODS THESE MORSELS BE

Having A Leap Year Party, Teenagers? Here's Suggested Menu For It

By SARAH LIEBER

WITH THE young folks life seems to be one round of social events after another. And we older people enjoy watching the fun and frolic. No sooner, it seems, is winter vacation over than some of the collegians are planning to come home for a between semester holiday. And of course, those teens who are at home all year round need no such excuses for partying.

One of my favorite young-ladies paid me the supreme compliment recently of discussing with me her refreshment plans for a leap year party she is hosting soon. Perhaps she hoped as well for the offer of serving trays and such, for she turned down, politely though firmly, my proffered assistance.

She tells me her crowd likes to do things on their own, and even the mamas are expected to do no more than chaperone as unobtrusively as possible.

THERE IS TO be a committee of girls appointed to decorate the recreation room, as well as a clean-up committee. The hostess herself is to provide the food, and she wanted to keep it simple to serve, easy to prepare, and not too expensive. But, she added, it must be something good.

We discussed two menus, one milchig and one fleishig. Each was to be based on a hostess tray of spread-your-own mixes, and at least one hot dish. My offer to lend the group either the new "lazy susan" or a divided server, depending on the final decision was accepted readily.

Maybe my colleague Judy and her teens would like to consider the menus we discussed. And, between us altchikes, these are

maicholim our own generation could very well enjoy.

MILCHIG MENU
spreads and dips to be served in the lazy susan
crackers, assorted
pretzels
potato chips
black and green olives
casserole of scalloped potatoes and cheese

FLEISHIG MENU
meat spreads to be served in divided hostess tray
pumpnickel oblongs
crackers
assorted pickles
carrot and celery sticks
casserole of baked beans and frankfurters

WITH EITHER MENU
(Dessert)
cut-up winter fruits on toothpicks
(Milchig Spreads)
cream cheese and anchovies
salmon roe and sour cream
cream cheese and chopped salted peanuts

egg salad and chopped olives
tuna and egg with sour cream dressing
smoked salmon chopped and blended with cream cheese
(Fleishig Spreads)
ground bologna and mayonnaise
mashed avocado and ground salami
mashed kosher liverwurst
chopped chicken liver
smoked tongue salad
minced chicken

SCALLOPED POTATOES
1 large onion, diced
3 tbsps. melted butter
5 lbs. potatoes, pared and thinly sliced
1 lb. cheddar type cheese
1 tsp. salt
dash of pepper
milk as required
Use the casserole in which it

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THEIR ADDRESS IS _____

CITY _____ STATE _____

is planned to serve this food. Melt the butter, using some to grease the sides of the baking dish, and allow the rest to remain on the bottom. Pour in diced onion. Arrange alternate layers of the thinly sliced potatoes and slices of cheese, sprinkling each layer with seasoning. Press down after filling to the top. Form a design with strips of cheese. Pour in enough milk to come ¾ of the way up the sides of the casserole. Bake, covered, 45 minutes at 375 degrees. Then uncover and bake 15 minutes longer or until the top is nicely browned and the cheese topping is melted. If this dish is prepared beforehand, bake only long enough, covered, for the potatoes to become soft. Then re-

frigerate until about one-half hour before serving. Re-heat, uncovered, until brown.

Serves 10 to 12.
BAKED BEANS AND FRANKS
3 cans kosher vegetarian baked beans
2 lbs. cocktail frankfurters, cut in thirds
1 onion, minced
2 tbsps. oil or shortening
1 small can tomato sauce (optional)
1 tsp. prepared mustard

Brown the onion in the melted shortening or oil. Pour into casserole. Mix cut up frankfurters into canned beans, distributing throughout. Pour into casserole. If additional sauce is used, blend with mustard and pour over beans and franks. Bake at 350 degrees one-half hour or until

browned on top and sides.
Serves 10 to 12.

A Word To The Wives
When serving a group too large for seating at a table, try to keep all foods easy to manage without knives and forks. Young people like best to serve themselves, rather than have elaborate ready-mades.
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By. N. PEARLROTH

DEAR MR. PEARLROTH: In my family name of Copans, I do not believe there are any others but our own relatives with this name. Will you kindly give the derivation of the name. According to the best of my information, it is of a Lithuanian origin.—DAVID COPANS, Newburgh, New York.

COPANS, more correctly Kopp or Kophans is one of the many evolutions of the Hebrew name Jacob and is due to the fact that the diminutive or affectionate form of the Hebrew name was Jakofman which was often garbled into Kaufman or Kofan (more pretentiously spelled Kophan). The terminal "s" in your name is genitive and means "son or descendant of." There is another reason why the name is spelled thus: It is a century-old unconscious imitation of the German family name Kaphan which has an entirely different and rather daring meaning. The Jewish family name Kaufman does not mean a merchant, but is another variant of the Hebrew name Jacob.

DEAR MR. PEARLROTH: My name is Yasnyi. I would sincerely appreciate your telling me its origin.—DONALD YASNYI, New Orleans, Louisiana.

YASNYI is a Russian term meaning "bright, clear, splendid and luminous." The clue to the origin of this surname lies in the meaning of "luminous." As such Yasnyi is a translation of the Hebrew name "Meyer," which has the same meaning. Although you failed to indicate the family's country of origin, it can be assumed that it was Russia and that the surname was assumed by the descendants of a patriarch named Meyer. Yasnyi is a synonym of such names as Schrage or Feivel (Phoebus).

Bootblacks, Car Washers Raise Money for Tractor
JERUSALEM—Canadian Young Judea members who shined shoes and washed cars to raise the money have bought a tractor and sent it to Israel. The Palestine Foundation Fund Youth Department in Israel, which sponsors the "adoption" of collective settlements by youth groups throughout the world, will now send the tractor to the Talmel Yaffe settlement, southeast of Ashkelon.

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\$100,000 Fire Razes Roxbury Synagog
ROXBURY, Mass. (NJP) — Damage estimated to be in the vicinity of \$100,000 destroyed a large portion of Temple Ateret Israel here, located in the older section of Roxbury. More than 100 families were forced to flee the area when the 200-foot steeple of the edifice, formerly a Protestant church, threatened to topple.

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● Editor, National Jewish Post:

Many times I have been tempted to write you to tell you how much my wife and I enjoy reading your paper. However, many times the best of intentions go by the wayside.

I have just finished reading Dr. John Haynes Holmes' sermon, "Christianity's Debt To Judaism," and feel that I can no longer delay in letting you know our feelings. Your publication of this sermon is, in my humble opinion, one of the finest services your paper has been able to offer to a better understanding among people of both faiths.

I am particularly pleased at your offer to distribute additional copies of this sermon and would appreciate your sending me 25 copies.

Washington, D. C.

ALBERT GOLDBERG.

Lauds Jewish Post

● Editor, National Jewish Post:

I would deeply appreciate your sending me 350 copies of the sermon by John Haynes Holmes entitled, "Christianity's Debt to Judaism." I would like to distribute copies of this sermon to the members of my congregation, and I too feel that it will be a promotion for The National Jewish Post, which I have always felt to be one of the finest Anglo-Jewish papers in the United States, if not the best.

I hope to enclose a letter with the copy of the sermon which will explain why it is important and through whose generosity we were able to distribute these copies.

RABBI MOSHE V. GOLDBLUM
Synagogue and Community
Center of the
Middletown Hebrew Association
Middletown, N. Y.

● Editor, National Jewish Post:

I would very much appreciate it if you would send me ten copies of Dr. Holmes' sermon. Thank you for your kind attention.

M. W. GASNER
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MRS. SAMUEL NATHANS
Westerly, R. I.

Sends Check Anyway

● Editor, National Jewish Post:

Please send me 100 copies of Dr. Holmes' sermon. Despite your admonition I am sending you a check to cover postage and prints. Could you advise me when the sermon was delivered?

PERRY GRAICERSTEIN
Waterbury, Conn.

● Editor, National Jewish Post:

Please send me the article by Dr. Holmes in the self addressed envelope I have enclosed.

JOSEPH S. BERMAN.
Cincinnati 37, Ohio.

Offers To Pay

● Editor, National Jewish Post:

Will you please send me four copies of the sermon "Christianity's Debt to Judaism" by Dr. John Haynes Holmes, as printed in the Dec. 30 issue of the National Jewish Post. Please let me know if there is a charge for this.

AARON S. FEINERMAN
Harrisburg, Pa.

Sermon Should Be Read By Christians

● Editor, Jewish Post:

You have begun the New Year with a very great deed, and I here, in absentia, bestow a gold medal upon you.

Would there were more such enlightening articles printed — yes, for us Jews, who are not themselves grounded in the cause of our centuries of martyrdom, which might have been avoided if we would have shouted from the housetops the Jewish background of Jesus and that all the ethics he preached were from his Hebrew education.

The sermon should have been named An Epistle to the Jews, to really educate us, so that we can talk back to the Christians, but I would go further and urge Dr. John Haynes Holmes to name his sermon "An Epistle to All Living Christians," for it is not enough that we know all this data, but should be pointed out to every living Christian.

MRS. R. G. NEWBERGER
Chicago, Ill.

In the Right Places

● Editor, National Jewish Post:

I would greatly appreciate it if you would forward to me 25 copies of Dr. Holmes' sermon which, I believe, I could use for distribution in the right places. Very Truly yours,

BENJAMIN S. KALNICK
New York 16, N. Y.

● Editor, National Jewish Post:

Please send me 20 copies of Dr. Holmes' sermon.

LEO WEINMAN
Dunmore, Pa.

● Editor, National Jewish Post:

Please send me 20 copies of Dr. Holmes' sermon.

REUBEN GOLDMAN
Richmond, Va.

For Hebrew Class

● Editor, National Jewish Post:

Our daughter, Barbara Anna Greiff of the above address gets your Post, and I was very much interested in reading the minister's remarks the other day in your newspaper. Unfortunately I mislaid the paper, and wanted to order 25 copies of same. I belong to a Hebrew class and wanted them for distribution to our adult members. Thank you for your kind attention to same.

MRS. P. D. GREIFF
Hartford, Conn.

● Editor, National Jewish Post:

Please send me 20 copies of Dr. Holmes' sermon for our Bible class.

J. ADLER
Los Angeles, Cal.

HOW YOU CAN AID DISTRIBUTION OF DR. HOLMES' SERMON

SO GREAT HAS BEEN THE REACTION to the publication of Dr. Holmes' famous sermon, that we are printing the sermon again, within a matter of two weeks. Through The POST, the sermon has been distributed by the hundreds of thousands.

But the interest shown by our readers is a clear indication that the circulation of the sermon should be as widespread as possible. In order to achieve this, we've decided (see the Editor's Chair on the editorial page in this week's issue) to attempt to publish the sermon as a paid advertisement under our name in metropolitan dailies throughout the United States.

This is an expensive project, and should, in our opinion, be financed by individuals—and who better than the readers of The POST?

MANY READERS HAVE OFFERED TO PAY us for copies of the sermon, and, of course, have been refused. This suggestion of publishing the sermon in metropolitan dailies will allow readers to participate in spreading its message throughout the length and breadth of the United States.

Send your contributions to The National Jewish Post, Holmes' Sermon Fund, Box 1633, Indianapolis, Indiana.

No matter how small the amount, you can participate in this venture. Remittances for \$1 will be as gratefully received as those for \$100. But remember, advertising space comes high these days, and a page advertisement in a New York City daily runs into the thousands of dollars.

WE BELIEVE that the more widespread the distribution of the sermon, the better will be the understanding of the non-Jew of his Jewish neighbor. Nothing as inherently powerful for good as this sermon has ever been published, in our estimation.

Now a word of apology:

When the first rain of requests for additional copies reached us, we filled them quickly. Some of the readers asked for as many as 1,500 copies.

WE HAD NO IDEA of the avalanche of requests to follow, and now orders of more than 50 are not being filled until we can get a new reprinting of the sermon, which will be a matter of several weeks. The remaining thousands we have on hand are being used to fill the smaller requests. In this way, we will not be disappointing the hundreds of requests, although a few of those asking for large numbers will be made to wait.

Once again we ask that you do not order more copies of the sermon than you can distribute.

Article Important

● Editor, National Jewish Post:

The article in the December issue seems so important to me that I would like to have 100 copies of Dr. Holmes' sermon.

EDWARD P. SKYER
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● Editor, National Jewish Post:

Please send 15 copies of Dr. Holmes' sermon to our Library for distribution.

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Asks for 250 Copies

● Editor, National Jewish Post:

We are subscribers to The POST and we would like to have 250 copies of the reprinted sermon in your last issues of the Post re: "Christianity's Debt to the Jews." We have mislaid this particular issue and therefore do not have the coupon to submit herewith.

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Refuses Offer of Pay For His Copy

● Editor, National Jewish Post:

If possible could you send me about 20 copies of Dr. Holmes' article for distribution to non-Jewish friends. I was reading the Post on the L yesterday and a good churchman happened to see it and asked for it. He offered to pay, but I refused to give him the Dec. 30th edition of The National Jewish Post. This was an interesting experience. Thanks.

A. LOEWENTHAL
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Enclosed is the coupon ordering 10 copies of the article "Christianity's Debt to Judaism." If there is any charge for this please send me the bill, and I will be glad to pay for it.

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Please send me 500 copies of Dr. Holmes' sermon.

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Would Give Them To Jews, Non-Jews

● Editor, Jewish Post:

Among all the magazines and weekly Jewish papers The National Jewish Post is the paper I like most. But with the sermon by Dr. Holmes which you reprinted you surely gave some of your readers good material to use.

I would like to have about 15-20 copies which I want to mail to some of my Jewish and non-Jewish friends as I feel that it might give them some spiritual hold they are needing.

Thank you very much for "Christianity's Debt to Judaism."

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Please send me 25 copies of Dr. Holmes' sermon. This is a splendid article and merits the widest possible distribution. Congratulations and thank you,

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Please send me 500 copies of Dr. Haynes Holmes' sermon "Christianity's Debt to Judaism." Enclosed is a remittance to perhaps re-print this in some future issue of The Post or perhaps some other newspaper.

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I am taking advantage of your offer for extra copies of Dr. Holmes' sermon. I would appreciate it very much if you would let me have 12 copies. If there is any charge, please do not hesitate to send me your account therefor.

BERNARD WEINBERG
Toronto, Ont., Canada

Stroke of Genius

● Editor, Jewish Post:

I just finished reading "Christianity's Debt to Judaism" by Dr. Holmes. In my many years of being a cover to cover Post reader, never have I found a more thought-provoking article. My greatest gratitude to you for printing and especially for your stroke of genius in making copies available for distribution.

Since I am education chairman for the Dallas Chapter of Hadassah, on the executive board of the Zionist Council and also the Community Relations council, I am most enthusiastic about distributing copies of the sermon. My thought now is to get one of our local ministers to comment on this at one of our Hadassah meetings (1,000 members). Will you send me as many copies of this sermon as you feel you can spare to one person. I shall make good use of each and every one—and accept my heartfelt thanks.

MRS. VICTOR W. RICHMAN
Dallas, Texas.

Christianity's Debt To Judaism . . .

WHY NOT ACKNOWLEDGE IT?

By DR. JOHN HAYNES HOLMES

IN SPEAKING to you this morning, I have two very definite propositions in mind. One is the proposition that Christianity owes a heavy debt to Judaism. The other is the proposition that Christianity ought to be willing to recognize and pay this debt, as any honorable debtor recognizes and pays his obligation.

When I speak of Christianity, let me say, I am not speaking of theological doctrines or ecclesiastical instructions — very little of what is contained in the actual history of the church. Rather am I speaking in terms of that pure religion and undefiled which sprang from the heart of Jesus, was propagated far and wide by his disciples and apostles, was recorded in the pages of the New Testament, and remains to this day the greatest single spiritual influence in human history. This religion, it should be known, is in reality Jewish in origin and content. It is only an accident that it did not remain in the end what it was in the beginning—a part and parcel of the Jewish world. Now that it is one of the separate religions of mankind, its parentage should be confessed, and its heritage duly honored.

LET ME begin what I have to say this morning with Jesus, who is the center and soul of Christian faith. There are three things to be made plain about this man.

In the first place, I would remind you that Jesus' parents were Jews. Whether his father, Joseph, was of "the stem of Jesse," and thus of the royal house of David, as the Bible states, is altogether unknown and quite improbable. The genealogies to this effect in the New Testament are valueless. As a matter of fact, we know very little about Joseph — only that he lived in Nazareth in Galilee, that he was a carpenter by trade, and that he died, in all probability, before Jesus came to manhood. In much the same way, we know little about Mary, the mother of Jesus. She is a shadowy figure who emerges into the light only in the last few hours in the career of her eldest born. But amid all this obscurity, there remains the indubitable truth that these two persons, who are so venerated by the Christian church, were both of them Jews.

THE SECOND fact is, of course, that Jesus, as the oldest child of these parents, was thus himself a Jew. Two attempts have been made to break down and destroy this simple fact. The first is theological, and is to be found in the dogma of the Virgin Birth, which represents Jesus as born not of Joseph and Mary, but of a divine conception of God upon Mary. But this leads to the fascinating and impressive conclusion, seldom mentioned in doctrinal discussion, that out of all the tribes of earth, God chose a Jewish maiden for the incarnation of his dearly beloved and only begotten son. The second attempt to dispel the fact of Jesus' Jewish origin is purely pagan. It is to be found in the assertion of the early opponents of Christianity in the Graeco-Roman world that Jesus was born out of wedlock from a Jewish girl who had contact with a Roman soldier. This has been re-

ABOUT DR. HOLMES

The Rev. Dr. John Haynes Holmes, renowned minister of the Community Church, New York City, is one of the most prominent civic and religious leaders in America. His reputation as a dynamic, fearless preacher has spread far and wide. His many-faceted career as a lecturer, author, traveler and leader for civil rights, has made him a unique figure in the ministry and political life. He has served the Community Church since 1907 and his pulpit and forums have won a great host of adherents. He is a founder of the American Civil Liberties Union, a founder of the National Association for the Advancement of Colored People, was chairman of the City Affairs Committee of New York for nine years. Dr. Holmes is a graduate of Harvard University and its Divinity School.

vived today, in one form or another, by anti-Semitic Nazi propagandists. But this suggestion leaves Jesus at least half-Jewish, and thus quite as much outside the pale of the Nazis as though he were a full-blooded Semite. Suffice it to say that there is as little in this story as in the dogma of the Virgin Birth. There exists not a scrap of evidence to substantiate it outside of sheer anti-Semitic prejudice. If we know anything about Jesus at all, it is that he was a child of Jewish parents, born in a Jewish home as the first-born of a large family, and thus himself a Jew.

THE THIRD thing to be said about the Jewishness of Jesus is that he was reared and trained in the Jewish faith. His parents were pious Jews; they went up each year to Jerusalem to keep the feast of the Passover! They taught Jesus, by precept and example, to attend the synagogue where he became acquainted with the Bible of his race. In his early manhood, it was his custom to go to the synagogue on the Sabbath day, which is more than a good many Jews do today; and he began his public ministry, so the record tells us, by standing up in the synagogue in Nazareth and reading from the prophet Isaiah. In spirit as well as in blood, this Nazarene was a son of Israel.

It is from these three points of view—his parents, his birth, and his religious training—that we must agree that Jesus was a Jew. It is to the Jews that the Christians owe this peerless leader and founder of their faith. I would go so far as to say that we cannot understand Jesus unless we acknowledge that his rightful place in history is that of the last and greatest of the Jewish prophets. It is to me as incredible that the Jews do not recognize this fact as it is discreditable that the Christians do not recognize it.

SO MUCH for Jesus! Next only to this august figure of the Nazarene stand three elements which are central in Christianity. For all these three elements the Christians are indebted to the Jews.

In the first place, there is the

Bible, the sacred scriptures of the Christian church. This Bible consists of two parts—the Old Testament, so called, and the New. The Old Testament, which comprises some three-fourths of the Bible, belongs not to Christianity at all but to Judaism. The Old Testament, let it be said is the Jewish Bible! I know of no more high-handed piece of impudence in all history than the action of the early Christians in taking over the Old Testament into their churches, and saying: "This is ours!" It is as though we Americans should possess ourselves of Shakespeare and Milton, and Dryden, and Poe, and Keats, and Shelley, and Tennyson, and Browning, and solemnly declare that the writings of these men belong to us and were the basic part of our native literature. Saying so, of course, does not make it so! These poets are not Americans—and, by the same token, the Old Testament is not Christian. It is Jewish through and through; and whenever we use it we should remember that we are turning to Jewish sources for instruction and inspiration. That is the reason why I am careful in our services here to refer to the Old Testament, whenever I read lessons from its text, as "the Scriptures of the Jews." As for the New Testament, this is our own. This portion of the Bible is "the Scriptures of the Christians." But even so, it is only fair to recognize, it seems to me, that the New Testament is throughout a Jewish book. Every word of it, from the first chapter of Matthew to the last chapter of Revelation, was written by Jews, and thus is saturated with the Jewish spirit and ideals.

Next to the Bible comes the church—by which I mean not the hierarchy, which belongs to a later period of history, but the simple fact of the congregation of men and women meeting together on a Sunday morning for the worship of Almighty God. Where did this reality come from? Why, from the Jews—more specifically from that generation of Jews which suffered the tragic experience of the Exile.

IN THE ANCIENT times, among all peoples, there was no church, or congregation, as we know it today. The centers of religious worship were temples, dedicated to the god or gods of the nation, where national festivals were held; where holy offices were performed by priestly agents of the state, and where the people came at periodical intervals to lay their offerings upon the sacred altars. This was as true in Palestine as it was in Egypt, Babylonia, Greece and Rome. The great temple of the Jews was in Jerusalem, and there was worship offered to Jehovah. There were times, to be sure, when local worship was set up in what was called the "high places"; but this was uniformly discouraged, and all religious rites thus centered in the city of the king.

Then came the Exile, in 586 B. C. The kingdom of Judah was over-run, Jerusalem captured and destroyed, and the people carried away as slaves into the far realms of their conquerors. Here they remained for two generations, lost to their homeland and to all the high practices of their religion. How could they sing the Lord's songs in a strange land? How could

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If you wish more copies of this sermon by Dr. J. H. Holmes, use the blank furnished at the end of this article. Although many people have offered compensation for distributing these sermons, the number of which now totals almost a half million, this is a service we refuse to allow anyone to underwrite. There are no restrictions on how many copies you may have, although The Post requests that you do not order more than you can distribute.

they worship God without temple or altar? They must keep in touch with their deity, and plead for his pity and help—otherwise they were surely lost, and their children with them. But with the Temple so far away, how could they reach God, or perform the rites which he expected? The answer came out of the very necessities of the situation. Robbed of their temples as of their holy city, the exiles, settled in scattered towns and villages, came together on the Sabbath day, wherever they were, and remembered Zion and read from the sacred pages of the Law. These meetings came to be regular gatherings, which in due course were organized, and later developed customs and practices and a sanctity of their own. They were called synagogues—or whatever is the Hebrew word for a "gathering together," or congregating of men and women for the holy purpose of religion.

IT WAS THUS, in a time of dire extremity, that the Law of Israel was preserved, and the memory of Jehovah, the God of Israel, not forgotten. In due course the Jews returned to Palestine, and there set up the Temple once again upon Mt. Zion. The central worship was thus restored, and the priests once again commissioned to guard the people's destiny. But the habit of the Exile was too strong and people would not give up their local or congregational meetings in their villages, or even houses. The synagogue became as well recognized an institution of Judaism as the Temple itself, and held in time the first devotion of the people. Jesus knew the synagogue of Nazareth from his youth up, and in this synagogue began his ministry. When, following his death, his followers carried on his work, it was first in synagogues, and only later in churches of their own, that they proclaimed the Gospel.

BUT THESE churches, when they came, were modeled precisely on Jewish example, and thus were the daughters of the synagogue. When Christians meet today on Sunday mornings to worship God and to consecrate their lives to his service, and to preserve the sacred traditions of the faith, they are doing not only what the early Christians did, but what the Jews have done since the sad days of the Exile. We have a church because the Jews first

had a synagogue. The former is the direct descendant of the latter.

This brings us directly to the third of these essential elements of Christianity. In addition to the Bible and the church is Sunday as the sacred day of rest and worship — the one day in seven set scrupulously aside for purposes of physical recreation and spiritual regeneration. Where did this Christian Sunday come from? Why, obviously, from the Jewish Sabbath.

IT IS TRUE that the Jewish Sabbath is the last day of the week — traditionally the day when God rested from his labors after the six days of the creation. "And on the seventh day God ended his work which he had made" (Genesis 2:2). The Christian Sunday, in contrast, is the first day of the week, so celebrated because it was on this first day that Jesus is supposed to have risen from the dead. "And when the Sabbath was past . . . very early in the morning, the first day of the week, they came unto the sepulchre . . . and saw that the stone was rolled away" (Mark 1-3). So the first day among Christians came to take the place of the seventh day among Jews. But this detail is unimportant. The central fact is that the Christian Sunday is the rebirth of the Jewish Sabbath—the Christian once again taking his religious practices from the Jew!

We are beginning now, perhaps, to understand how stupendous is the debt which Christians owe to Jews. Not only Jesus himself, but the Bible, the church, and Sunday all come from Jewish sources. But not yet have we gotten to the heart of the matter. What about the teachings of Christianity—those great truths of the moral and spiritual life which constitute the essence of the Gospel? The things which Jesus taught—were those original with him, or did they spring from the Judaism in which Jesus was born and reared?

THIS QUESTION reminds me of an experience in the early days of my ministry in this city. I was attending a meeting of the Liberal Ministers Club of which certain Jewish rabbis were members along with the Christian clergymen. I chanced to be sitting beside a very eminent rabbi of that day—the head of the great Temple Emanuel. In the course of our conversation together, I made some reference to what I called "the originality of Jesus." What was my surprise to hear this rabbi retort that there was no originality in Jesus—that the Nazarene was one of the most unoriginal men who ever lived. As a young and ardent preacher, I was greatly shocked by this remark. In late years, however, I came to feel that my friend, the rabbi, was on the whole correct. It is true that Jesus was original in what he said—or rather in the way he said it! Of all the religious teachers of the world he ranks as incomparably the most poetic. The Sermon on the Mount and the various parables are unmatched for sheer power and beauty in either ancient or modern literature. Jesus was original also in his spiritual insights—in his discernments of truth in unusual circumstances, and

(Continued On Next Page)

CHRISTIANITY'S DEBT TO JUDAISM; WHY NOT ACKNOWLEDGE IT?

Continued From Preceding Page

in his application of this truth to the common way of life. He had a genius for spirituality which is unparalleled. But his supreme and unique contribution to Christianity, of course, was his personality. Within this man was a radiance of the inner life which made it easy for his contemporaries to join with the Roman centurion in the declaration: "Verily, this man was the Son of God." But in the actual content of his teaching, Jesus was not original. The substance of his faith and vision was all derived from Israel! Let me see if I can make this plain:

ON NEW YEAR'S DAY, 1946, a civic ceremony was conducted at the City Hall by Mayor LaGuardia, in which a Catholic priest, a Protestant clergyman and a Jewish rabbi were the participants. In the course of his remarks, the Mayor referred to the Golden Rule and the Lord's Prayer, and said that if men would only live up to the precepts of these two teachings, there would be no trouble in the world. It would seem as though, in this reference, the Mayor was flattering the Christians and leaving out the Jews. As a matter of fact, he could not have made a better selection, for the Golden Rule and the Lord's Prayer belong quite as much to the Jews as to the Christians themselves.

The Golden Rule, it must be said belongs to neither Christians nor Jews in any exclusive sense of the word. It is a part of all religions. Thus, I have found it in the scriptures of no less than nine of the world's religions—Hinduism, Zoroastrianism, Buddhism, Confucianism, Mohammedanism, Grecian, Roman, Judaism, and Christianity. The Golden Rule, as it appears in the New Testament, is familiar: "All things whatsoever ye would that men should do to you, do ye even so to them, for this is the law and the prophets." The Jewish Golden Rule is negative rather than positive in its formulation, but is identical in meaning. It reads: "Whatsoever ye do not wish your neighbor to do to you, do not do unto him. This is the whole law, the rest is exposition."

BUT THE LORD'S PRAYER—this surely is original with Jesus! So it is in its formulation into one of the simplest and most beautiful compositions that can be found in the world's religious literature. But in its content it is derived from beginning to end from Jewish sources. There is not a line in the prayer which cannot be duplicated in these sources. In substantiation of this sweeping assertion, let me cite the testimony of two scholars who have a right to speak, as I do not. The first is a famous German authority, Theodor Keim, whose biography of Jesus, written many years ago, still ranks as one of the greatest studies ever made of the life and teaching of the Nazarene. Referring to the Lord's Prayer, Keim writes: "Not only the address of God, together with the first two petitions, but pretty well all of it in detail, appears here and there in Jewish Talmudic prayers." The second witness is a great Jewish scholar, Joseph Klausner, of the Hebrew University in Jerusalem, whose "Jesus of Nazareth" is regarded as the ablest biography of Jesus ever written by a Jew. In this authoritative work the

author says of the Lord's Prayer that it is "a remarkable prayer, universal in its appeal, earnest, brief and full of devotion. Every single clause in it, however, is to be found in Jewish prayers and sayings in the Talmud." So the Golden Rule and the Lord's Prayer alike belong to Jews as well as Christians.

NEXT ONLY to these two documents, I would name the Beatitudes as the most precious sayings to be found in the Christian Scriptures. Here again we have a formulation of truth which is a supreme illustration of Jesus' poetic and spiritual genius. But the content of what is said is again almost wholly derivative. "Blessed are they that mourn for they shall be comforted"—if you would know where this comes from, turn to Isaiah 61:2. "Blessed are the meek, for they shall inherit the earth"—turn to Psalm 37:11. "Blessed are they that hunger and thirst after righteousness, for they shall be filled"—turn to Isaiah 55:1. "Blessed are the pure in heart, for they shall see God"—turn to Psalm 24:4. Thus are the phrases and thoughts of this great passage all anticipated by the Jews.

IF ANY statement of Jesus is commonly cited as the complete and perfect summary of his religion, it is the dual commandment: "Thou shalt love the Lord thy God, with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and they neighbor as thyself." Where does this come from? First of all, from the New Testament story of the lawyer who tempted Jesus, saying: "What shall I do to inherit eternal life?" But originally from the Old Testament, in two famous passages. The first is from Deuteronomy 6:4: "Hear, O Israel, the Lord thy God is one Lord; and thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy might." The second is from Leviticus 19:18: "Thou shalt not take vengeance, nor bear any grudge . . . but thou shalt love thy neighbor as thyself."

If anything is original with Jesus, it would seem to be his non-resistance—his injunction in the Sermon on the Mount to "resist not evil." This received its supreme expression in Jesus' commandment that we should love our enemies. This is very obviously a protest against and correction of the Jewish law of retaliation—"an eye for an eye, and a tooth for a tooth." This law, without any question, appears in the Old Testament. Jesus was mindful of it, and would get rid of it. But he was not the first to take this stand. Long since the Jewish prophets had laid hold upon the doctrine of love and forgiveness, even of enemies. But in one brief passage of the Old Testament we have an anticipation of this positive aspect of non-resistance which is breath-taking.

IF I WERE asked to name the most beautiful expression of Jesus' teaching on this point, I would turn to St. Paul's great Epistle to the Romans, and read the closing verses of the twelfth chapter: "If thine enemy hunger, feed him; if he thirst, give him drink; for in so doing thou shalt heap coals of fire upon his

head. Be not overcome of evil, but overcome evil with good." If there is anything original in Christianity, this would certainly seem to be it. Yet turn to the 25th chapter of the Book of Proverbs, the 21st verse, and what do you find? "If thine enemy be hungry, give him bread to eat; and if he be thirsty, give him water to drink, for thou wilt heap coals of fire upon his head." Even in his teaching of love, for enemies as well as friends, Jesus was only faithful to the noblest precepts of the Jews!

All of this shows what Jesus was really doing in his ministry. Not practicing a new religion, but reviving the pure and undefiled religion of Israel! Not starting a movement of revolt against Judaism, but only a movement of reform inside of Judaism! Not forsaking the Jewish synagogue and starting the Christian church, but cleansing the Jewish synagogue, even as he cleansed the Temple of the money-changers! Nothing would have surprised Jesus more than to have learned after his death that his work had led to a new religion largely hostile to his own. To this day he would not have understood the meaning of Christianity and Christian doctrine. Jesus was a Jew, in the great traditions of the prophets. He saw a religion in his time, as Isaiah and Amos and Jeremiah had seen a religion in their time, which had become overlaid and encrusted with a vast growth of theological and ecclesiastical literalism which was fatal to the pure essence of the faith. He found the people beset and betrayed by all kinds of rules and regulations, the minutiae of law and rite, which were killing out the simple practices of righteousness and truth. Worst of all, he beheld a priesthood which was feeding upon the corruption which they themselves were fostering in the worship of Israel.

ALL THIS he sought to sweep away. "The letter killeth, but the spirit giveth life!" The Nazarene wanted to find that spirit again. Therefore did he seek, like the shepherd his lost sheep, that great body of Jewish prophecy which was the real religion of Israel as contrasted with the sheer superstition of the priests and Pharisees. So everything that was precious in Judaism came to life again in Jesus. He was teaching what was truest and noblest in the tradition of his own people. He sought for nothing but the restoration of Israel to its true faith. What wonder therefore that he was not original, since he did not seek to be original? "Think not that I am come," he said, "to destroy the law or the prophets! I am come not to destroy but to fulfill. For verily I say unto you: Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." Here was not a Christian speaking, but a Jew. All that was distinctively Christian came later and was unknown to the Nazarene.

Such is the debt which Christianity owes to Judaism! Not Jesus merely, nor the Bible, the church and the Sunday, but the whole substance of Christian teaching! To take account of this debt is to come face to face with two facts, which I would emphasize in closing:

FIRST, we find here one explanation at least, and a very important one, of why the Christians dislike and persecute the Jews. They hate them and would get rid of them because

they are so heavily indebted to anti-Semitism—this would be a but overcome evil with good." If them. This is a simple law of large payment on the debt. experience of every day. Thus, did you ever hear of a tenant who loved his landlord? Have you ever encountered a borrower who is devoted to the money-lender who has given him money? How often do you see a taxpayer who folds in his affectionate embrace the tax-collector? The publicans in ancient Israel were hated for nothing except that it was their business to receive the taxes for the government. And now the burden has fallen upon the Jews—that they have given so much to the Christians that the latter feel embarrassed and at least outraged that they owe all this to Israel! There are many reasons for anti-Semitism—for tortures and massacres, the pogroms and exiles, which the Jews have suffered all these centuries from Christendom. The problem is complicated and difficult—the pattern hopelessly entangled. But one strand in the snarl may be unravelled, and that is the one which has to do with the Christian's debt to Judaism. Until that debt is paid, or at least acknowledged, there will be little peace.

THE SECOND thing which I would emphasize is this payment of the debt. Is it not time that payment began? And how shall it be done?

First, the debt must be acknowledged, somewhat as I have tried to acknowledge it this morning. Why should not Christians everywhere recognize Jesus as a Jew? Why should they not have the grace to refer to the Old Testament, when they use it, as the Jewish scriptures? Why should they not acclaim the kinship of the church with the synagogue, and of the Christian Sunday with the Jewish Sabbath? As for the Gospel, what would be lost and what not gained, if the Jewish sources of this teaching were at last made plain? All this is not very much, perhaps, in the serious business of paying a heavy debt, but it is at least something. A first step is taken in discharging an obligation when it is acknowledged that it exists.

Secondly, why may we not pay this debt to the Jews by fighting anti-Semitism? All around us rages this noisome and fatal plague. It works its havoc not merely in Germany and Europe, but right here in America. Half-hidden, half-confessed, whispered rather than shouted, taking shape not in hideous persecutions but in countless little irritations and injustices, but none the less fatal as a prejudice which poisons the soul, this curse is our curse, as it is Christianity's curse, and it should be ended for very shame. Here the church, in the very name of Jesus, should take the lead in stamping out this pestilence that devours ourselves as well as our victims. To fight and destroy

LASTLY, as a means of paying Christianity's debt to Judaism, there is the opportunity now abundantly given us to succor the Jewish refugees who wander the world in misery. Christianity has already done much for these refugees. The Catholics and Protestants of Germany and the occupied countries have lifted up their voices in protest against the Nazi horrors, and on more than one occasion have identified themselves with those who suffered. In England and in this country have Christians given generously in relief, and offered shelter and sustenance to the homeless hordes of Israel. But all that we have done is little enough. More—more, is needed, till every Jew the world around has found home and country once again, his place in the great body of humanity. To succor the Jews in this their hour of greater distress than they have endured since Jerusalem fell to Titus, this is our plain duty. And it should be our welcome opportunity to discharge the debt which all too long has gone unpaid.

To bring Jews and Christians together, not by converting or merging one with the other, but by recognition of that spiritual kinship which makes them one—this is our holy task. To end the injustice and horror of the ages in finding and binding that "unity of the spirit which is the bond of peace!" Already Jews and Christians are one in all that is central to the inner essence of our faith. Why should we not similarly be one in all that is central to the outer relations of our lives? In both branches of the severed family there rests the obligation to shake off separatism and end isolation—but most heavily and immediately does this obligation rest upon Christians, who have the numbers, the power—and this debt which must be paid!

I KEEP THINKING, as I talk to you, of that great scene in Lessing's drama, "Nathan der Weise" (Nathan the Wise), which touches upon this truth. Some of you may have seen this drama when it was produced in New York this past winter. If so, you will remember the scene to which I refer—that scene where the Christian Friar has just discovered some great deed of generosity and sacrifice which has been performed by the Jew, Nathan. In his enthusiasm and gratitude, and desiring to honor Nathan with the greatest praise that he knows how to speak, the Friar exclaims: "Nathan, you are a Christian. Yes, I swear. You are a Christian—better never lived." To which the big-hearted and wise Nathan replies: "Indeed! The very thing that makes me seem Christian to you, makes you a Jew to me."

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WOMEN'S
VIEWPOINT

By HELEN COHEN

How Toastmaster
Alienates Women

THE MISTER really fixed me last week. We were attending the wedding of our nephew, and as master of ceremonies, you might think he would perhaps remark on the loveliness of the bride, beautiful as all brides should be. But my man prefaced his remarks with the information that in the competition for the job of master of ceremonies, it was first decided to choose on the basis of the one with the largest family, which of course wouldn't be fair, and then on the strength of who has the most attractive wife and you could see who won.

Which of course could only serve to alienate every woman in the hall and her spouse. And between you and me, I qualify for anything but that compliment. Not too well endowed to begin with, the years have made their mark, and the nights of disturbed sleep that go with young babies have added their toll until I take more and more comfort in the lines from the Proverbs: "Favor is false and beauty is vain but a woman who feareth the Lord, she shall be praised. Give her of the fruit of her hands and let her works praise her in the gates . . ."

Even so, I can't think of anything more wonderful than to have a husband with vision so blurred, so if you don't mind I'd rather none of you take it upon yourself to disenchant him.

I have a letter from a feminine reader in Brooklyn whose name I shall not use, who writes:

"Have read your article with great interest but how may an older person who has just moved to a new environment meet both men and women in our own religious element when every organization has separate units for only one sex, and if you go to

the synagog everything is still separate. It's no wonder that there has been so much inter-marriage. Is there a Jewish organization that has both men and women?"

First may I request that any suitable Brooklyn organization send us pertinent information which we can forward to the reader. (Failing any such response I can always write my aunt Jennie in Brooklyn to limber up her shadchan arm)

Now that that is taken care of, just what column did you have in mind, Miss G.? Kind of frustrating to be left up in the air like that. Got the same treatment from reader A. M. Goldstein of New York City when he wrote in The Post letter section Dec. 2, "I would like to say how pleased I am with this week's article by . . . my favorite 'Yiddene,' Helen Cohen . . ."

● Editor, National Jewish Post:

A note for Mrs. Cohen: Whatever parts of the world the Karaites survived in, China was not one of them. Until recently, Karaites could be found in Galicia, the Ukraine, the Vilna area (they, too, underwent the Hitler slaughter). Also in Egypt, Israel and various parts of Asia Minor. Not China. Yours for accuracy, G. B. GERSHON

Toronto, Canada
My statement that Karaites are found mainly in the Crimea was printed as China, no doubt through a proofreader's error.

Incidentally, I was quoting from British Author Paul Goodman's "History of the Jews," and he also listed small Karaite communities in Lithuania, Galicia, Turkey and Egypt. I'm wondering just how recent this information is and what Russia might have done toward assimilating this group into its communistic fold.

Teen
Talk

By JUDY PALLER

Down South

MIAMI BEACH — Your sun-tanned columnist has this to report after two fabulous weeks of sun, sand and surf—You meet all kinds on a vacation!

One night a gang of us "did" the hotel circuit. That is, we hopped from one plush hotel to the other to dance, to have a snack, and in some — to gawk. Parading through the lobbies



JUDY

with our escorts gave us a good chance to do some sightseeing—not of the scenery—but of the tourists.

The things we saw! In every hotel, there were plentiful examples of the Miami Beach prototype. From the heels of dizzying heights to the hair of bottled blonde—they were all alike, smiling through their false eyelashes. By the way—if you really want to laugh watch a girl who has so much goo on her eyelids that she practically has to throw her head back in order to open her eyes.

EXTREME SEEMS to be the fashion byword for hotel guests. Every sheath was that little bit too tight—and every full skirt stood out for miles.

Amused though I was at the older women—I was amazed at the twelve to sixteen year olds—dressed fit-to-kill with that tense expression on their faces denoting one thing only—manhunting!

If my thirteen year old sister ever tried to dress like a nineteen

—The Digest of the Yiddish Press—

Unique School
Amazes Scholar

By RABBI SAMUEL M. SILVER



THE DAY-JOURNAL'S David Edelsberg has attended many Orthodox academies, but he declares that rarely has he been as awed by one as he was by the one called Beth Medrash Gavoah (which might be translated Institute for Higher Jewish Studies) in Lakewood, N. J.

Here, he sat in on a session during which the head of the school, Rabbi Aaron Cutler discoursed for over an hour to the student body with manner and matter so recondite that Edelsberg (who is a good student of Talmud) was baffled.

But not the students. Picked graduates of yeshivos, the disciples of Rabbi Cutler are prepared to spend five years or so

at the Lakewood school. Each day they put in over eight hours of study. They followed their teacher without trouble, for after the lecture they gathered in circles to discuss the lecture and Edelsberg was dazzled by the scholarship exhibited; it reminded him of the choicest of European yeshivos.

The writer was further astounded by other features of the Lakewood school. Among them: 1) Many of the students come from homes alienated from Judaism; 2) The faculty and student body did not care for personal publicity; the students begged him to write about the school but not to mention their names.

year old, as these girls did, I would personally disown her.

A few days after that little escapade, we noticed an article in a Miami paper, written by the fashion editor. "Ladies," she pleaded, "short shorts, high-heeled wooden clogs, rhinestone trimmed sunglasses, earrings, oversized lucite bags, and late afternoon stoles are not the garb of the well dressed shopper, EVEN on Lincoln Road." (Lincoln Road is the fashion and shopping center of the beach.)

My immediate reaction to this article was one of surprise. Evidently—the gals do consider the latter get-up as proper, because there was at least one in every shop.

DON'T LET ALL this fool you—we Paller women bought our share of crazy shoes and summer clothes, too. But I doubt if we'll wear them downtown shopping!

As I mentioned in the beginning, a person meets all kinds on

a vacation. Girls at a hotel are wary of feminine newcomers at first. Before they make the initial friendly move, they usually do a quick mental tally of the present ratio of boys to girls. If you keep the scales tipped in favor of the males—you are in.

Fellows—may I be recorded in history as the utterer of this gem, "Go South young man, go South." Never have I seen so many girls, and their mothers, on the search for eligible young men.

A LETTER WHICH recently found its way into my mailbox fits in perfectly with this subject of meeting folks. It poses the question "How is a girl supposed to know whether it is all right to go out with a new boy she meets at a conclave, or on vacation or at college?"

"If you do go out with him and he seems too fast for you do you have to either go along with him or drop him? Is there a way of slowing him down and still keeping him around or not?"

British Red Cross Rejects Israel Unit

LONDON (NJP)—The British Red Cross society has reiterated its objection to admittance of Magen David Adom to the International Red Cross, because the Israel society's vehicles are marked with the Star of David, and not the Red Cross.

J. Shapiro, organizing secretary of the Friends of Magen David Adom in Great Britain, told the Jewish Chronicle of London recently that Magen David Adom is part of the International

Red Cross except in one respect—its symbol is not recognized. Apart from its work in Israel, The Magen David Adom has taken part in humanitarian work abroad in the best tradition of the Red Cross, he pointed out.

Magen David Adom applied for admittance to the International Red Cross at a Red Cross committee conference in 1951. It recently applied also to the British society to support the application for membership.

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NEW YORK



Zuckerman Goes Beyond Role of Mere Critic

By M. Z. FRANK

ACCORDING TO NIKITA KRUSHCHEV, the whole trouble in the Middle East stems from Israel's hostility to her Arab neighbors. You will find the same views expressed in William Zuckerman's "Jewish Newsletter" issue after issue. There is nothing in that publication about Jews and Israel that you won't find in the official Soviet publications.

Yet it is Zuckerman's sheet that recently ran a whole series to "prove" that Zionism and Communism have much in common. Finally, a disgusted reader, a confirmed anti-Zionist, wrote to tell Zuckerman that he was going too far: Zionism is bad enough, but why pretend it is like Communism? Zuckerman, who always assumes a martyr's mein when caught red-handed, printed the letter, and replied that the comparison between Zionism and Communism was not his idea—it was in an article by Margoshes.

Now, I don't believe I have missed an article by Margoshes in three years, but I do not recall anything in his writing that remotely allows for such interpretation as that by Zuckerman. But the vast majority of the "Jewish Newsletter" do not follow Margoshes's writings as closely as I do.

Does Not Merely Criticize

Zuckerman does not criticize Israel: He sows hatred against it. And he will employ any means to do it, usually by some oblique, reptilian contrivance.

For instance, very recently I noticed in his sheet that the Arabs in Israel are worse off than the Jews were in Poland. For, in Poland, before 1939, the Jews had their own political parties, while in Israel today the Arabs have not. Since the average reader of Zuckerman's organ is neither sufficiently well informed nor sufficiently sympathetic to Israel, he will not catch on to the trick: It does not say the Arab minority in Israel is debarré or obstructed from organizing Arab political parties; it merely says there are no such parties. The average reader, without directly being told a lie, will inevitably conclude that the Arabs haven't any political parties of their own in Israel because of Jewish oppression.

The last thing you might expect Zuckerman to tell his audience is the real truth when it happens to be in Israel's favor. For in this case it is: The Arabs tried their own parties, but before the recent Knesset elections decided that it is better for each Arab to vote for the party of his choice than to form separate Arab parties. This was done at the urgings of such Arab leaders as Bishop Hakim and despite the advice of the leaders of the Jewish Labor Federation.

Analyzes Statement on Henderson

Some months back, Zuckerman taunted the Zionists (as he often does) that their case is hopeless: They fought Loy Henderson, and yet Henderson occupies an important position in American foreign service. Here is a case of two lies planted in the same statement without being spelled out clearly: The reader will (or is expected to) conclude that a) the Zionists were fighting Loy Henderson personally rather than his policies; b) they failed.

What are the facts? In the years preceding the independence of Israel the Zionists fought Loy Henderson because he was opposed not only to a Jewish state, but to the admission of DPs into Palestine. If, in the course of the campaign, Henderson was attacked personally (as a confirmed anti-Semite, as the New York Post attacked him) it was only incidental to the larger issue.

Henderson lost twice: When the United States not only voted for the partition of Palestine at the United Nations, in November, 1947, but used its influence with many governments whose leaders wavered, to persuade them to vote the same way; when, on May 14, 1948, a few minutes after the Proclamation of the State of Israel in Tel-Aviv, President Truman recognized the new state.

Why does Zuckerman write such things? In a war, the staple element in propaganda to the enemy lines is to tell the enemy that the jig is up anyway and they better surrender.

Goes Beyond Role of An Opponent

Zuckerman is not a critic. He is an enemy.

But Zuckerman himself is not the issue. His career is not a mystery: It is an open sewer, in which Henry Luce lately did some fishing, for reasons or motives, which we need not discuss here, but which are not new.

Why did Prof. Herman Gray join Zuckerman? Why did he do it at the very time he happened to hold the position of Chairman of Foreign Affairs in the American Jewish Committee? Why did he advertise his solidarity with Zuckerman and his position in the American Jewish Committee? Why was he referred to as Foreign Affairs Chairman of the American Jewish Committee when he no longer held that position? Why did Gray, in this case, behave in a way no other leader of the American Jewish Committee behaves?

However, since Gray is not likely to have much influence over the Jewish community of America, I feel no urgency in going into the matter. It is the business of the leaders of the American Jewish Committee, desperately struggling to maintain its influence with the Jewish public, to worry about this not inadvertent embarrassment caused them by their ill-chosen colleague. Herman Gray is not my headache. Let Engel and Slawson worry about him.

SPRING OF LIFE

by Orah Reeb



SO FAR . . . Miriam, a South African immigrant in Israel, finds life in a kibbutz filled with hard work and occasional dangers but rewarding. She meets Jonathan and falls in love with him. Their love affair prospers exceedingly and Miriam's happiness continues unbroken until she discovers Jonathan is to accompany a group of pioneers chosen to found a new site for the kibbutz in the Negev.

After some rugged military training, Miriam temporarily joins Jonathan in the new kibbutz. He takes her on an inspection trip, and paints a rosy picture of the future of their new home. Not until two kibbutzniks from a neighboring village are knifed and mutilated without their co-workers being at all aware of it does she realize the dangers about her.

When the water pipeline on which many of the kibbutzniks have been working passes the village, there is great rejoicing, and activity turns from construction to planting. As before, however, one person works as another stands by with a gun.

Finally, the kibbutz is well-enough organized for Miriam and Jonathan to take a vacation. They arrive in Jonathan's parents' home, in the north, and Miriam is warmly greeted by Jonathan's folks.

INSTALLMENT XIII

THE MOUNTAIN road became steep. The driver shifted into third gear and they whined upward through forests of olive trees. Then they reached a summit and the country lay about them in the sunshine: mountain ranges to the north and east, topped by mighty snow-laden Mount Hermon, in the west the Mediterranean sea, almost immediately below a blue lake, the Sea of Galilee. And the fertile blessed lowlands stretched southward in a wide valley. Even the mountains about them, which could look and be so forbidding and bare at times, smiled, and their rocks shone in the sunlight.

Ahead lay Safed, crowning a mountain top above Arab-terraced vine and Olive land.

Here they left the truck. Jonathan jumped down first and held up his arms to steady Miriam. All the same her feet struck the ground with a jar and as they walked on, hand in hand, the shock seemed still to reverberate through her and she was a little dizzy.

She replied to the teasing dig of his elbow with a bright smile which faltered unexpectedly, and renewed nausea brought out drops of perspiration on her forehead. "Let's rest a moment!" she suggested, and they paused a while by the side of the road. A handsome dark man in gown and keffiyeh walked toward them and would have passed them, but recognized Jonathan and shouted a greeting. Jonathan replied in Arabic and they had a short conversation.

"He said that he saw my mother at the market this morning and that she is well. Come on Miriam!" They walked on toward the center of the town in silence. Miriam's face had become troubled during the past minutes without her being aware of it herself.

"They are going to like you very much, Miriam," ventured Jonathan uneasily, looking at her from the side.

"I am not afraid of them!" she retorted almost briskly, and followed up her childish words and tone with an apologetic squeeze of his hand.

It was true, she was not afraid of them, she reflected, so what was it that was suddenly depressing her so much? It seemed that her moods had not been the same for two successive minutes all that day. She had no explanation and the growing sense of frustration and help-

lessness became hard to bear as the minutes passed.

SHE STOLE A glance at Jonathan. The profile of the sun-burned face with the strong, broad nose, the deep-set eyes that were looking ahead and narrowed against the low, late afternoon sunlight, the forehead, the dark thick hair, and the clean line from chin to throat, and from the throat into the open collar of his blue shirt—an attractive man, she conceded with a half smile, but it was not a pleasant smile, and even as she automatically returned the pressure of his hand, and detachedly sensed the strength of his loose body and was carried along by the rhythm of his loose walk, there was the strange aggression against him growing within her again.

It shouldn't be hard to fall in love with such a man, she thought to herself and started at the thought for it had been mixed with derision. Now she was badly alarmed. Something was wrong. She strained to understand what it was that was so wrong. It was essential that she should know before she met his parents, and now the time was passing so quickly—she drew her free hand over her forehead and eyes in a panicky endeavor to see and feel clearly. Even the sunlight had become desolate.

SHE FELT Jonathan's grasp tightening and propelling her into some place where it was cool and dark, and came to herself fully only when she was sitting down and felt the shock as the contents of the water flask were splashed into her face. She looked into Jonathan's anxious face and could have laughed aloud with relief. He was dear and familiar again. It must have been the heat. They sat down for a little while and then they went on.

But now there were other thoughts that rose up, unexpected and unbidden. They were going to a real home with perhaps the atmosphere of love and trust and belonging that goes with a real home. Up to this moment that problem had not troubled her. While she had a private home she had taken it for granted, even considered unnecessary ties upon her.

Later, home had been where Jonathan was. And now, suddenly, out of the blue sky, she was longing for her father and for the grey house, and she was dreading the idea of Jonathan's home and family and her common sense as well as some weakness, still lingering from her little attack of a few minutes before, told her that part of her fear was due to the fact that she wanted to be taken care of, coddled, treated as a child to be spoiled and loved, and that she would have difficulty in appearing and remaining her cool, self-sufficient kibbutz-self.

IT WAS ALMOST with amusement that she followed her thoughts to the end, and by the time they reached the gate set into an evergreen hedge, and Jonathan halted, she had convinced herself that it had only been a momentary weakness caused by the heat of the sun and the rapid change of climate

from desert to mountain land.

The front door of the cream-colored house was opened and a tall heavy woman, followed by a man not quite so large, came hurrying down the narrow path. There was no time for embarrassment.

"Shalom Miriam!" said the mother in a tone of full approval, and her husband followed suit.

"Isn't anyone going to say shalom to ME?" asked Jonathan, and they all went toward the house, laughing.

Jonathan had told her that there were seven children in his family, of whom he was the second. The eldest son was an engineer in the United States. He had written a few days previously to tell of his engagement to a Christian girl in New Jersey.

JONATHAN'S father did not seem very pleased as he told them about it, but his mother, whose opinion, Miriam soon realized, even if Jonathan had not prepared her, counted for more than her husband's in the household, held that he was old enough to know what he was doing, and anyway they couldn't be expected to interfere with everything every one of their seven children did—as long as she was a nice girl!

Jonathan's mother held unusually broad views for a Jewish housewife of her milieu and background, and her children were all of them pretty self-sufficient characters as a result of it. A slamming of doors and confusion of loud voices and shrill whistling announced the arrival of the younger members of the family.

"Benjamin, the student," Jonathan introduced an angular blushing 19-year-old, who had come up from Jerusalem for the occasion. Miriam stood smiling at him and wanted to say something nice, but was interrupted by a tug on her arm.

"I am Talma!" said a muscular young woman aged 10. There was something special about this youngest sister of Jonathan—blue eyes, that's what it was! All the other members of the family Miriam had met up till then had the same greenish brown eyes as Jonathan and she herself.

"SHE'S PRETTY!" said the outspoken Talma to the gathering at large, and did not move from Miriam's side for the rest of the evening.

Fifteen-year-old Moshe also introduced himself. "We are having chicken for dinner," he said. "You should come more often."

Sixteen-and-a-half-year-old Esther had not been able to come up from Haifa. She had just begun study on a kindergarten course and liked her work very much, so Miriam was informed by the mother while she was helping her dish out the soup in the kitchen.

Her twin, Avi, short for Abraham, was the topic of conversation at table. According to the point of view held he was either the black sheep or the hero of the family. He had run away from home a few months previously to join the Irgun, the underground terrorist organization.

(To be Continued)

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RECORDINGS

Two Recordings, Fine, Two Poor, Some Reissues

By JOSEPH GALE

IF YOU BELONG TO THE SCHOOL which believes Jewish festivals need not be held in mind from one year to the next, then you will be little interested in "Let's Play Maccabees," two 10-inch, 78 rpm recordings issued by the Reena Record Corp.

But if you are a classmate of ours, you will enjoy knowing that this Hanuka child partic-

pation album is clever, in good taste, and regards Antiochus & Co. from a fresh angle. It is

for young children, under seven, say, and needs parental in-

struction or guidance in the religious school.

"Let's play Maccabees" is a combination of narrative by Heidi Mayer,

who also wrote it, and music by Herbert Haufrecht, with vocals

by Ben Parrish, all directed by Albert H. Arkus. The presenta-

tion leans quantitatively upon its music, and the music is original

and ingenious. The Maccabee tale itself is a framework for

Miss Mayer to garland with light-heartedness, for Mr. Haufrecht to animate with song. It also is available in two 45 rpm records. In either speed, it is worth your attention.

THE JEWISH Young Folk-singers were organized exactly five years ago in an East Bronx community center. Their aim (other than the joy of singing) was to call the attention of other young people to the music of their parents. Under the direction of Robert DeCormier, the chorus soon became a city-wide institution.

Its initial recording has now been released by Stinson Records. A 10-inch LP titled simply by the name of the group, the disc contains 10 songs, five of them 19th Century Yiddish tunes

TESSA RAKOS OUT OF HOSPITAL; FUND GROWS TO \$302

SCULPTRESS TESSA RAKOS has been discharged from the hospital and is living in her small home in Jerusalem, according to word received a few days ago.

To her friends, who in the beginning anticipated indefinite hospitalization, this was good news indeed; out of it grew the hope that somehow Tessa might emerge stronger and more fortified.

We have no doubt of it. Your heartening response cannot help but have served as a material aid in this time of trial and depression.

To date, the sum of \$302 has been turned in, in amounts of \$1 to \$100, by 35 readers in 13 states ranging from Texas to Cuba, from North Dakota to Florida. Eighteen of the contributors were women, 15 men; two contributions were sent anonymously. Most amounts were for \$5 followed, in order, by sums of \$1, \$10 and \$3. The donations averaged \$8.63.

FRIENDS OF THIS COLUMN will derive satisfaction in knowing they played a part in settling Tessa's financial past. The crux now is to help assure her immediate future. Please make out your checks to the writer and send them to him at 415 Westminster Avenue, Elizabeth, New Jersey.

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from Eastern Europe, and five well matched as some professional groups we have heard. The

You know how we feel about Jewish courses in general. Well, not this one. Considering that the personnel are amateurs, or so we assume, they are vocally as

much Jewish choral effort obnoxious.

THE MARK of the director is evident throughout, and it is good. For example, the women's voices are silky and the men's voices not so rough as they may have been five years ago.

There is absolutely no reason why sound musicianship and selective auditioning cannot produce the same quality among non-professional groups anywhere else.

THAT SEGMENT of the electorate which votes for its Yiddish melody liberally laced with saccharin will no doubt be glad to know that June Astor ("The Voice With a Thrill") can be heard in three musical surgeries on a Tikva recording entitled "Jewish Songs—Our Favorite Melodies." Harry Cooper and an ensemble accompany Miss Astor in a gentle emasculation of six melodies, which deserve no better than they get. Miss Astor, we fear, hardly lives up to her billing, but our policy is to bring you everything.

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BOOK ON NAZI MADNESS CALLED ULTIMATE STUDY

RACE AND REICH: THE STORY OF AN EPOCH, by Joseph Tenenbaum, \$7.50. (Twayne Publishers.)

By RABBI A. BURSTEIN

HERE IS THE MOST VALUABLE of the nearly a score of notable volumes by a brilliant Jewish physician-historian-anthropologist. Years of research have gone into this ultimate study of the Nazi racial madness, and its horrendous results. The development of the Hitler aberrations is fully traced, and then comes the full story of persecution and perversion, enslavement and murder, the pathological degeneration of an entire people, and the near ineradicable scars on the victims and the German psyche.

The ideologies and policies of the Nazis stemmed directly from their racial insanities; the Jews were the "primary target" and "unconditional scapegoat." Here is the entire story, completely authenticated—the Kulturkampf, Aryanization, expropriation, concentration camps, genocide, massacre, forced migration, and the effects on killer and victim both. The appendices, notes, and index are virtually a volume in themselves. In all history there has never been an epoch such as this; no ancient or medieval savagery can compare with the regime that brutalized and nearly destroyed half of humanity. The outstanding case history is that of Rudolph Hoess, who at Auschwitz killed more people than any other man in all time.

For the first time in the story of mankind mass murder became "a labor of love," engaged in by human brutes utterly without

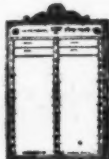
scruple. No more important work has come out of the late holocaust than this remarkable study by Dr. Tenenbaum. Perhaps a copy should be sent to the Russian emulators of Hitler's savageries.

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THE EDITOR'S CHAIR

THE REACTION to our publication again of Dr. John Haynes Holmes' historic sermon, "Christianity's Debt to Judaism," has been astounding. This is a rather strong adjective for a conservative newspaper to be using, but when you read the messages on the page we're devoting to letters from readers about the sermon, you'll begin to understand that we could easily use a stronger word, perhaps even stupendous, and still be factual.

The fact of the matter is that we have printed the sermon a number of times over the past 10 years—perhaps as many as five times, and what puzzles us is why the sermon printed in 1955 should get such an amazing reaction as compared to the ripples caused by printing it in previous years.

BE THAT as it may, our faith in the sermon has never waned. We're convinced that spreading its message is about as good a mass media promotion as could possibly be done, and we now have a suggestion to broach to you.

As you know, The Post intends to finance the reprinting of copies of the sermon. But we feel that the sermon's best effect would be achieved if it could be printed in metropolitan dailies where it would reach the non-Jewish public, not by 10s and 20s, but by the hundreds of thousands.

MANY OF THOSE who wrote to us have expressed the desire

to aid in the distribution of the sermon, but have been gently but firmly refused.

Now here is the thought:

Those of you who believe the sermon should be spread far and wide may participate in a fund which will be used to print the sermon in metropolitan dailies throughout the United States. So send in whatever contributions you are moved to donate. We'll keep a strict accounting of the funds, and they will be used exclusively for buying space in daily newspapers in the larger cities of the United States.

THIS IS the kind of project that should be carried on by a Jewish newspaper, in preference to some national Jewish organization.

If it were done by some official Jewish body, there might be the feeling among some non-Jewish readers that the Jews were boasting about themselves, and thus the effect of the message would be to that extent dissipated.

But when an independent publication reprints a message—a practice not at all uncommon in these days—in other publications, it is considered as valid and natural.

SO HERE is a chance for Post readers to perform a service for the Jewish group. Let's see what your response will be! Remittances should be made out to The National Jewish Post Holmes Sermon Fund, and addressed to P. O. Box 1633, Indianapolis 6, Indiana.

Asks for 250 Copies of Sermon For Rotary, Ministers, Members

• Editor, National Jewish Post:

I would be very grateful if you could send me 250 copies of Dr. Holmes' sermon for the following distribution: One hundred and 30 for Quincy's Rotary Club, 40 for Quincy's Ministerial Association, 80 for both of my congregations in Quincy and Hannibal. With many thanks in advance,

DR. JOSEPH LIBERLES, Rabbi.

• Editor, National Jewish Post:

Please send me 100 copies of Dr. Holmes' sermon. Congratulations for your fine complete achievement in the field of Judaism.

RUBIN HANAN

Montgomery, Ala.

To Use In Lectures

• Editor, Jewish Post:

I am lecturing outside my congregation to non-Jews. They invite me for this purpose. Thus I would like to ask for five copies of Dr. Holmes' sermon published in the Dec. 30 issue of the Jewish Post. The idea is to be congratulated. Thank you in advance.

DR. ABRAHAM A. KERTES
Rabbi
Aberdeen, S. D.

• Editor, National Jewish Post:

Please send me 50 copies of Dr. Holmes' sermon.

B'NAI B'RITH HILLEL

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Please send me 80 copies of Dr. Holmes' sermon.

RABBI ISRAEL ROSENBERG

Wharton, Tex.

• Editor, National Jewish Post:

I would greatly appreciate your sending me 100 copies of Dr. Holmes' sermon. Thank you very much.

MERVIN B. TOMSKY

New York, N. Y.

ALL U. S. CITIZENS HAVE SAME RIGHTS

THE WEAK RESPONSE of the State Department to the request by various Jewish groups for an explanation of the supine attitude of the State Department to the discrimination by Arab countries against United States citizens who are Jews, is far from satisfactory.

The B'nai B'rith's president Philip Klutznick expressed the hope in a letter to the State Department that it would continue its efforts to have this practice eliminated. He also said this was a matter of serious concern.

THERE IS NO ISSUE before the United States Jewish community as serious as this one.

Don't be fooled. This is a matter of your citizenship, and unless this disability is erased by the State Department, it will be the forerunner of others.

The State Department was merely saying in an evasive way that it didn't intend to do anything about it.

Anyone who knows anything about diplomacy knows that the State Department could have this disability removed in one instant just by an ordinary show of normal resentment.

WHO COULD IMAGINE that the Arab nations have so much control over our own State Department that the State Department is willing to let a matter of such deep import rest for even one hour without forcing the hands of the Arab nations?

It would be a simple matter for the United States State Department to advise the Arab nations that since some United States citizens are not permitted to enter their lands, that hereafter no passports for travel there would be issued. The world would applaud this strengthening of the backbone of the State Department, and even the Arabs would be impressed.

WHY EVADE THE TRUTH?

THE LETTER from Burton Zeffren of Chicago (printed in the Freedom of the Press section in this edition) asks for clarification about the matter of religious immigrants being placed in non-religious colonies in Israel.

We can understand Mr. Zeffren's confusion. Moshe Kol in a letter to The Post denied that any Youth Aliyah youngsters were being forced into non-religious colonies, and this week The Jewish Agency has issued a statement from Mrs. Rose L. Halprin, in which she says the charges are "unfounded."

IF EVER THERE was a statement that was evasive this is it. No one blames the Jewish Agency or Youth Aliyah, and why they haven't the decency to state what the facts are is hard to understand.

Yet we can tell Mr. Zeffren that the matter has been rectified. The Israeli government has promised that religious Jews will be allowed to settle on religious colonies. It was this point that delayed the formation of the present cabinet for some time, since the religious parties held out for this change as their price for joining the new government.

In other words, this was a matter of such seriousness that it delayed the formation of the Israel cabinet, yet the Jewish Agency denies that the situation existed at all.

BUT THE JEWISH AGENCY was no more to blame than anyone else in what happened.

The religious parties in Israel were

partly to blame because they acquiesced in an arrangement whereby only 20 per cent of the new immigrants were placed in religious colonies, and 80 per cent in non-religious colonies. At one time this distribution may have been equitable, although we doubt it, but when the immigration from Yemen and North Africa flowed into Israel, these were practically all Orthodox Jews.

The 80-20 division came about because this was the approximate composition of the religious, non-religious elements in the World Zionist movement.

AS A RESULT of the 80-20 arrangement, it was inevitable that many Orthodox Jews were forced into non-religious settlements.

In Israel there has been a bitter political fight for winning the allegiance of the newcomers. All parties recognized that with the influx of immigrants as large as it was, the party which won their votes would be the party to control the government. This was what was at stake, and this is why it took so much protest and the awakening of world public opinion before the government would change the 80-20 deal.

BUT NOW the situation has been changed, and if the new policy is honestly carried out, there will be no repetition, except in cases of dishonest public officials, of what has been taking place.

Why anyone should deny the fact, however, is something we can't understand and do not intend to tolerate.

COMPLAINTS ON DR. HOLMES' SERMON

REQUESTS FOR COPIES of the sermon by Dr. John Haynes Holmes, "Christianity's Debt to Judaism," are continuing to pour in by the hundreds daily, and almost all sing the praises of Dr. Holmes in the most laudatory language. A few notes of criticism have been received, and these are printed in "The Freedom of the Press" section in this issue. We're also reprinting the sermon in full in a partial attempt to answer the heavy demand for reprints.

With respect to the complaint about the treatment of the Pharisees, there seems to be some justification, and we intend to check with Dr. Holmes about this. It should be remembered that the sermon was delivered a number of years ago, very likely at a time when the position of the Pharisees in relation to normative Judaism was not as clearly understood as it is today.

THE SECOND COMPLAINT has much less, if any justification whatsoever. It seeks to question the high praise of The Post and of Jews to the message. Rabbi Isaac Nadoff, who brings up this viewpoint, compares it to the penchant in the Jewish community for securing non-Jews to grace its purely Jewish affairs, because approval by a non-Jew seems to influence Jews more.

That there is some immodesty in us all, must be remembered by Rabbi Nadoff, and the Jew likes and wants recognition as well as the next person. This is not an abnormality unless it is carried to extremes.

IN THE CASE of Dr. Holmes' sermon, after making a concession that because it came from Dr. Holmes' lips it was all the more welcome, we believe that the sermon acted as a great stimulant to Jews because they were unacquainted with Christianity's indebtedness to Judaism.

We must be as demanding as possible on Jews, but we must not make the mistake of equating them with perfection, nor of taking them out of context of their civilization.

WHAT DR. HOLMES' has told us might not have evoked a reaction from a rabbinical body, well versed in Jewish history. But from the American Jewish public of today—and for that matter the non-Jewish public, too—what he said should have the effect of something like a bomb.

It must be remembered that this was not an article written for Jewish consumption. It was a sermon for delivery to Dr. Holmes' congregation. That it is an honest and truthful sermon, no one will deny. That it was not written with any ulterior motive, must also be clear.

WE FEEL THAT JEWS can accept what Dr. Holmes has to say without any feeling of inferiority and their elation can be said to be wholesome, not abnormal.

(A plan to publish the sermon as a paid advertisement in metropolitan dailies is broached in the Editor's Chair on this page.)

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Vanity of Nice Words By Non-Jew Shown In Case of Holmes' Sermon

● Editor, Jewish Post:
This letter is in reference to your reprint of a sermon by Dr. J. H. Holmes in the Dec. 30 issue of the National Jewish Post.
It is characteristic of the Jew in the U. S. that he is ever anxious to hear nice things said about him by non-Jews. This accounts for our frequent invitations to non-Jewish dignitaries to address Jewish audiences and congregations on matters of Jewish import. The same thing said by a hundred rabbis will not have the effect of its having been said by a non-Jew. This is not too flattering an observation about the standards of our people.
I FEEL THAT that N.J.P. has

fallen victim to this attitude by publishing the sermon, "Christianity's Debt To Judaism." Certainly, Christianity's debt to Judaism could have been as ably discussed in your publication by a Jew. The Post must have reasoned, however, perhaps unconsciously, that coming from a Christian, it would have more weight and "thrill" a greater number of its readers.
This, however, is not my primary purpose in writing you. I was particularly disturbed that you saw fit to publish a sermon which contains a very serious falsification of fact. Dr. Holmes is entirely in error when he writes, "Therefore did he (Jesus) seek, like the shepherd his lost

sheep, that great body of Jewish prophecy which was the real religion of Israel as contrasted with the sheer superstition of the priests and Pharisees." In so saying, Dr. Holmes is reiterating the same calumny and slander about the Pharisees as found in the Christian Bible.
WITH A BETTER understanding of Jewish history, Dr. Holmes would have said that the Pharisees were the true heirs of the spirit of the Hebrew prophets. Their approach to Jewish law and life served as a bridge between the other two sects of the day—the Essenes, who chose to abandon the world and live cloistered lives, and the Sadducees,

who were strongly lured by materialistic pursuits.
To the Pharisees, Judaism was a living tradition with perfect balance and harmony between the practical considerations of life and the ideals of religion. But for them, Judaism would not have long survived under the conditions in the days of Jesus. The ideals of the prophets, which Dr. Holmes speaks about were kept alive only through the efforts of the Pharisees.
TO SPEAK, then, of the "sheer superstition of the Pharisees" is to slander those to whom Judaism today owes its greatest obligation. Though Dr. Holmes speaks with admirable sincerity

when he asks that the Christian world acknowledge its debt to Judaism, he inadvertently repeats a lie which has been and still is today a great source of irritation between Jew and Christian.
There are a number of modern Christian theologians who have written about the Pharisees in a truer historical perspective than Dr. Holmes. These theologians deplore the slanderous references about the Pharisees found in the Christian Bible. If the N.J.P. finds that it must reprint the words of a Christian about Jews, let it at least choose its material more wisely.
RABBI ISAAC NADOFF
Des Moines, Iowa.

FREEDOM OF THE PRESS

Letters must be typed or printed clearly double-spaced on one side of the page only and should be no more than two pages long. Only letters bearing the writer's signature and address will be printed. The Post reserves the right to condense letters. No material submitted to The Post will be returned unless accompanied by a self-addressed stamped envelope.

Israel Explains High Duty On Gift Items From U. S.

● Editor, Jewish Post:
On August 19, in the column called "The Editor's Chair," you published a letter from Dr. Herman Z. Rotman of Philadelphia which he wrote to the President of the State of Israel. In his letter, Dr. Rotman complained against customs duty of IL 135, i.e., \$75, levied by the Israel authorities on an electric fan which Dr. Rotman had sent to his mother in Israel. This fan originally cost \$60 purchase price, plus \$38 shipping—total value, \$98.
According to his letter, Dr. Rotman believes that fiscal reason and necessity to raise funds, as well as fear of black market operations in Israel with gifts sent from the United States, were the cause of the high customs tariffs.
Dr. Rotman further stated that the application of such tariffs creates ill will in the United States. He believes that Israeli officials should put their heads together and work out customs duties more agreeable to American friends and relatives of Israel residents. Dr. Rotman specifically mentioned the high customs duties on radios, refrigerators and the like.

believe themselves to be friends of Israel go to the length of publishing letters which can only create the ill-will they profess to be trying to avoid, instead of applying some logical thinking. Based on information they could easily obtain from the Israel Consulates, they could very quickly come to the conclusion that a country blockaded by its neighbors, cut off from its natural outlets for its merchandise, but still compelled to provide employment for an ever-growing population, can develop only by protecting its sources of employment.

EVERY RADIO that is sent from abroad is a detriment to Israel's economy, and thus it assists Israel's enemies. We are unfortunately not in a position to allow ourselves the luxury of letting goods which compete with local products enter Israel, and protective high customs are the only possible answer. Apparently, they are not high enough to deter "well-meaning friends" from sending fans, radios, refrigerators, cars, washing machines, etc., to Israel, instead of helping their relatives as well as Israel's economy by sending cash for these items which can be obtained locally.
May I make an unofficial remark: The officials of the Government of Israel who work out the rules and regulations of Israel's customs tariffs are not amateurs. Their level of intelligence, integrity and skill meas-

ures up to that of officials of greater countries, which have fewer problems and fewer tasks before them than the State of Israel.
YEHUDA LEVIT
Consul,
Economic Section,
Israel Consulate
New York City.

(Editor's Note: The following is taken from a letter to The Jerusalem Post by Mrs. Yehudi Menuhin, wife of the famous violinist, in answer to a letter which appeared previously in that paper):

"Your public relations director at the Treasury may not realize that foreigners such as myself, who have been overwhelmed by the generosity and hospitality of the people of this valiant and courageous country, are by this prohibitive customs tax prevented from returning the kindness in any way, and cannot send the simplest gift without victimizing their erstwhile hosts. Surely the protection of local produce to this degree is a somewhat limited and obtuse viewpoint, for extraordinary though the industrial activity of this country may be, I cannot believe that it is self-supporting to the degree where no matter what is sent from abroad, it will represent competition on the home market."

Will Create Sensation

● Editor, National Jewish Post:
In regard to the tremendous sermon by Dr. John Holmes. No doubt the article will create a sensation in the religious world. Please send me 30 copies of Dr. Holmes' sermon.
MATTHEW ROSEN
Woodbury, N. J.

Are Religious Jews Forced Into Non-Religious Colonies?

● Editor, Jewish Post:
Over the past month or so, I have been profoundly disturbed by the continuous stream of accusations and denials regarding what happens to Moroccan Jews upon their entrance to Israel. From many reports it appears that all means short of physical violence are being used to divorce this segment of World Jewry from the Jewish religion they have heretofore followed.
If this be true, it would appear to be a blatant attack upon the principle of freedom of religion, so important a part of our democratic heritage. It would be, as far as I know, the first forceful conversion away from the Jewish religion perpetrated by one group of Jews upon another group.

If the charges are not true, as Mr. Kolhas stated in your letter column, then everything is fine.
I consider it the duty of The National Jewish Post, as a responsible Jewish newspaper, to find out the facts and present them to its reading public. If the allegations be found true, I consider it the duty of the leaders of American Jewry, whether Reform, Conservative or Orthodox, to demand and see to it that the situation be remedied. Let's get at the facts and clean this mess up once and for all.
BURTON ZEFFREN
Chicago 23, Ill.
(Editor's Note: See answer on the editorial page in this issue, headed: "Why Evade The Truth?")

Challenges Post Editorial And News On Attack

● Editor, National Jewish Post:
In two successive issues your paper was guilty of poor judgment and bad journalism:
First, your issue of Dec. 23 contained an unfair and unsound editorial about the attack on Syria. Then, on Dec. 30, you had a first-page story with a sensational and misleading headline—a story that quoted the opinion of one reporter.
Worse, you failed to report some enlightening news in this affair; specifically the documents obtained by the Israelis during the raid, documents that prove Syria had seized Israeli territory and was attacking ships as official military policy. You printed not a word about these facts which had been submitted to the Security Council by the Hon. Abba Eban and later had been confirmed by Gen. Burns.
In the light of these facts, don't you think that your editorial, "Attitude of U. S. Jews" was

ill-considered and is in need of a thorough overhauling? You stated: "an operation of this magnitude hardly fits the misdeeds of the Syrians," and you proceeded to suggest that American Jewry will stop supporting Israel if they don't like what the present government of Israel does.
This expression of opinion does not square with the Zionist philosophy that all Jewry is one people—that we are irrevocably tied with the destiny and survival of the Jewish state. American Jews, in the final analysis, fully understand that they cannot withhold their support of Israel because of any particular action of a leader or of a government, which is only temporary. We must stand by Medinat Israel in order to continue as one people with a history of thousands of years behind us and a common destiny to fulfill.
LOUIS FISHBEIN
Brooklyn.

Sends \$5

● Editor, Jewish Post:
I am enclosing herewith a check for \$5 which I trust will cover the cost of mailing your wonderful sermon; if not, it would be my pleasure to send you more money. If at all possible, I would like 100 copies which I will forward to sources that could use them. In closing, permit me to say that your delightful paper is, in my humble opinion, the finest subscription of many that I have.
With best wishes for your continued success, permit me to remain,
HAROLD KAY
Toronto, Ont. Canada.

● Editor, National Jewish Post:
Please send me 15 copies of Dr. Holmes' sermon.
RABBI J. LITKE
Detroit, Mich.

● Editor, National Jewish Post:
Please send me 15 copies of Dr. Holmes' sermon.
HARRY TANNENBAUM
Brooklyn, N. Y.

Would Pay For Copies

● Editor, Jewish Post:
I am taking advantage of your offer for extra copies of Dr. Holmes' sermon. I would appreciate it very much if you would let me have twelve copies. If there is any charge, please do not hesitate to send me your account therefor.
BERNARD WEINBERG
Toronto, Ont. Canada.
● Editor, National Jewish Post:
Please send me 100 copies of Mr. Holmes' sermon.
MR. BEN ZION COHEN
Lynn, Mass.

To Distribute To Board

● Editor, Jewish Post:
May I please have fifty copies of Dr. Holmes' sermon? In the specific type of work I do and the fact I am the only Jewess on our board, the reaction of various people who read this article will be of keen interest.
Thank you for printing this article and thank you for making it available to your readers.
MRS. MARVIN KANE
Cerebral Palsy Foundation
Tucson, Ariz.

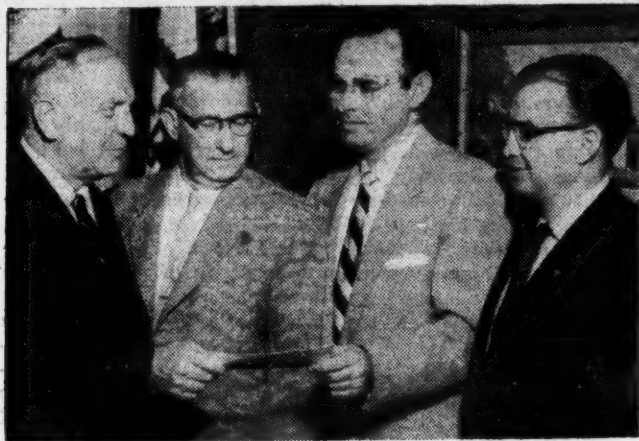
● Editor, Jewish Post:
Enclosed is my request for 100 copies of Dr. Holmes' sermon. I am requesting this large number for use of my graduating class at the B'nai Amoona Sunday School and for use by the senior department there. Thanking you in advance.
LOUIS DEALL
St. Louis 14, Mo.

Wants 100 Copies

● Editor, Jewish Post:
Please send me 100 copies of Dr. Holmes' sermon. Be assured that these copies will not be wasted; every one will be put to good use. Will be happy to defray expense if you wish. Thank you.
PHILIP TANENBAUM
Easton, Pa.

For His Congregation

● Editor, National Jewish Post:
Please send me 125 copies of "Christianity's Debt to Judaism" for distribution to the members of my congregation.
RABBI MORRIS SMITH
Temple Agudath Achim,
Pittston, Pa.



Jews Suffer \$5 Million Flood Loss

California Governor Goodwin J. Knight happily assists Leo Fahn, president of David Lubin Lodge of B'nai B'rith, Sacramento, who is presenting a check for flood relief to Jack Feldman, chairman of the Yuba-Sutter Jewish Community Center. Oscar Blumberg, lodge secretary, looks on. Feldman, in addition to his work with Jewish organizations, is chairman of the Kiwanis Club flood relief work and active in Civil Defense communications. Feldman told Governor Knight that he estimates monetary damage to members of the Jewish community in the twin cities of Yuba and Marysville will exceed \$5 million.

HAIFA RESIDENTS TOLD TO BUILD RAID SHELTERS

HAIFA (NJP)—This is the first city in Israel to be asked to build air raid shelters, and orders were issued by the security authorities this week.

Abba Hushi, mayor of this city, which will probably be the first target of Arab bombs, told the municipal council that owners of dwellings and factories have been instructed to build air raid shelters.

BB Thanks Dulles, Wants More Action

WASHINGTON, D. C.—B'nai B'rith recently expressed appreciation to the State Department for its statement voicing the government's disapproval of the discrimination practiced by Saudi Arabia and other Arab states against American Jews. In a letter to Secretary of State John Foster Dulles, Philip M. Klutznick, world president of B'nai B'rith, said that he hoped the State Department would continue its efforts to have this practice eliminated.

He concluded: "I know that our government will not rest as long as Americans, including members of the armed forces, are denied visas by foreign countries because of their religion, race and color."

58 SCHOOLS OPENED

JERUSALEM — Fifty-eight new elementary schools have been opened in Israel during the current school year.

THE POST is used for current events in hundreds of religious schools throughout the U. S.

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Obituaries

Rabbi Brenner Of Philadelphia

PHILADELPHIA (NJP) — Rabbi J. Gerson Brenner, 58, spiritual leader of the Logan Community synagogue and one of Philadelphia's best known Jewish clergymen, collapsed and died last Saturday in his home.

A descendant of a long line of rabbis, Rabbi Brenner, an ardent Zionist, had been chaplain at Eastern State Penitentiary and Holmesburg and Moyamensing prisons, and had been honorary chaplain of the Fraternal Order of Police.

In 1939 he was elected a corresponding member of the Presbyterian Ministerial association, the first rabbi so honored by that group.

OTHER RECENT DEATHS

... Col. Abraham J. Rosenblum, 56, retired U. S. Army officer, Dec. 29 at Washington, D. C. ...

Dr. Louis Harold Cohen, 49, psychiatrist, author and expert on legal psychiatry, Dec. 30 in Hamden, Conn. ...

Hammond Edward (Ham) Fisher, cartoonist and creator of the Joe Palooka comic strip, Dec. 28 in New York City. ...

Dr. Morris Grossman, 74, physician and neuropsychiatrist who specialized in the re-education of persons afflicted with polio, Dec. 29 in Jersey City. ...

Dr. Herman Friedel, 74, one of the founders and president for three years of the Staten Island Jewish Community Center, Jan. 1 in New York City. ...

Dr. George Heller, 49, microbiologist and immunologist, Dec. 28 in New York City. ...

Rev. Finkel Avrutick, father of Rabbi Abraham N. Avrutick of Hartford, Conn., Jan. 3 in Montreal. ...

Mrs. Mamie Fertig Rosalsky, 75, widow of Judge Otto A. Rosalsky, Jan. 3 in Great Neck, L. I. ...

Reuben R. Sacks, 63, paper box manufacturer of Brooklyn, Jan. 5 in Miami Beach.

Obituary

SHAPERO — Benjamin R., president of the Ohio China Wholesale Co., died Tuesday night in Canton, O., after a brief illness. For many years Mr. Shapero had been prominent in Moose circles. He was past president of Canton Moose, past president of Ohio State Moose Association, member of the board of directors of Moosehaven Home for the Aged at Moosehaven, Fla., and held the Pilgrim degree, the highest in Moosehood. He was a member of Shaaray Torah congregation, Shaaray Torah Men's club and B'nai B'rith. Surviving are his widow, Mrs. Ida Shapero; a daughter, Miss Evelyn Elaine Shapero; a brother, Harry Shapero, of Charleston, W. Va., and two sisters, Mrs. Fannie Riss of Canton and Mrs. Della Krainess of Akron.

CHURCH COUNCIL BID FOR RELEASED TIME LOSES

By LEO D. MARKS

National Jewish Post Correspondent

OKLAHOMA CITY (NJP)—A controversial plan under which Oklahoma City public schools would have released students for religious training during classroom time was turned down by the local board of education.

Ministers, church leaders and school patrons have been split over the issue, brought up by the Council of Churches.

BOTH JEWISH SYNA-GOGUES, Temple B'nai Israel and Emanuel, opposed the release-time program. They were joined in opposition by the First Unitarian and American Lutheran churches.

Supporting them was the executive committee of the Oklahoma City P-T-A Council.

Board of education members agreed that children nowadays need more weekday religious training, but voted the proposal down on grounds that it is not the responsibility of public schools to provide the time for such education.

THE BOARD ALSO indicated it would turn down an early dismissal proposition as well, should that come up.

It explained that since it was unlikely more than 500 pupils would attend church classes were they to be instituted, that could hardly justify dismissing total school enrollment of 53,000 early.

The Council of Churches had asked for permission to take interested children from school for

Israeli Women Demand Divorce, Marriage Rights

TEL AVIV (NJP) — Demands that women be accorded full and equal rights, especially with regard to divorce and marriage were made by speakers at the seventh convention of the Working Women's council here recently.

Among those who spoke were Mrs. Ben Zvi, wife of Israel's president. She declared that "To leave the towns and settle in the border areas is the sacred duty of women workers."

instruction at nearby churches one hour a week. They were to be dismissed on the signed request of parents and returned to school at the end of the church class.

A similar plan was tried here in 1948 and dropped shortly afterward because the churches found that they could no longer finance the religious classes.

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—Abba Hushi, Mayor of Haifa.

SOUND THE GREAT TRUMPET reflects in excellent fashion the events and literary developments in our country during the years of Zionist colonization.

—Gershon Schocken, Editor and Publisher of Haaretz, Tel-Aviv, Member of the Knesset.

SOUND THE GREAT TRUMPET is a wonderful book, skillfully composed and, I think, of great interest not only to us, Israelis, but to every Jew in the world.

—Yehuda Arazi, former Director of Activities in Rome (1945-1949), now manager of Hotel Ramat Aviv, Tel-Aviv.

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